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THE MISSIONARY HERALD

VOLUME LXXIV. — NUMBER 11

NOVEMBER, 1878

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THE

MISSIONARY HERALD.

VOL. LXXIV. — NOVEMBER, 1878. — No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Sixty-ninth Annual Meeting at Milwaukee, Wisconsin, in Immanuel Presbyterian Church, commencing on Tuesday, October 1, at three o'clock, P. M., and closing Friday, October 4, at about eleven o'clock, A. M.

CORPORATE MEMBERS PRESENT.

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" G. F. Herrick, Western Turkey Mission.
" L. Bartlett, " "

TUESDAY AFTERNOON — ORGANIZATION — REPORTS.

The President, Dr. Mark Hopkins, called the meeting to order, and the Board united in prayer — led by Dr. George W. Boardman — and in singing.

Rev. Edward N. Packard, of Evanston, Illinois, was chosen Assistant Recording Secretary, and the President appointed the following standing committees: —

Committee of Arrangements. Rev. George T. Ladd, Rev. H. T. Rose, Z. S. Ely, Esq., Dr. M. McG. Dana, and Rev. S. J. Humphrey.

Business Committee. E. W. Blatchford, Esq., Hon. Heman Ely, Hon. A. C. Barstow, Rev. Isaac R. Worcester, and J. N. Harris, Esq.

Committee of Nominations. Drs. G. S. F. Savage, E. J. Montague, and C. P. Bush.

The material portions of the minutes of the last Annual Meeting were read by the Recording Secretary, after which Dr. A. C. Thompson led in prayer.

Secretary Alden read most of the Report of the Prudential Committee on the Home Department; after which the assembly united in prayer, led by Dr. Thomas Laurie, of Providence, R. I., and in singing.

The Treasurer, Langdon S. Ward, Esq., presented his annual report, with the certificate of the auditors, and Secretary Clark read his General Survey of the missions.

TUESDAY EVENING.

It was announced in the afternoon that Dr. J. M. Manning, of Boston, who, on default of arrangements made last year, was designated by the Prudential Committee to preach the annual sermon, had been disabled by illness, while on his way to the meeting, and could not perform the service. By special request, therefore, Dr. Henry H. Jessup, of the Syria mission (now of the Presbyterian Board), made an address on the missionary work in Syria and Western Asia. The devotional services of the occasion were conducted by Drs. H. M. Storrs, of New York, and C. L. Goodell, of St. Louis.

WEDNESDAY MORNING.

The session was opened with singing, and prayer by Dr. F. Bascom. Secretary Alden, in behalf of the Prudential Committee, read the following paper: —

THE PROCLAMATION OF CHRIST AMONG ALL NATIONS, A PERSONAL RESPONSIBILITY.

Every individual who receives the gospel, receives it in trust to be by him communicated to all mankind. He who said to his disciples, "If ye love me, keep my commandments," has relieved no disciple from accountability in some measure for the fulfillment of the last command. As speedily as possible to every people under

heaven must be borne the gracious annunciation: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; *and hath committed unto us the word of reconciliation.*"

This is both the sacred trust and the sublime honor conferred by the Exalted Head of the Church upon the members of his body, while they abide for a little season his visible representatives on earth. Other honors and other trusts, we know not what, shall be theirs along the successive heights of their glorious immortality. But only once in their history, and that only for the brief period of their sojourn here below, will the privilege be theirs to be themselves the messengers of salvation to their perishing fellow-men. Well may every disciple bow his head in lowly gratitude, as from the outstretched hands, once uplifted for his redemption upon the cross, now uplifted in blessing, he receives the great command with the great promise annexed, and then rises up for his life's work, an "ambassador for Christ," to bear the message to the ends of the earth.

But whither shall he go? And how shall he, with his one feeble voice, in his one frail body bear the good tidings to every nation and tribe, to "every creature" among the fourteen hundred millions of the men of his own generation? Doubtless it is true, as more than once remarked, that "the Christians of each age are to give the gospel to the people of that age." As expressed by one of our missionaries many years ago, "It is with the present generation of heathen, our brothers and sisters and neighbors, whose cries ring in our ears, that we have to do. . . . . Remember that they are your cotemporaries, and that you and they will stand side by side at the day of account." The sober, practical inquiry follows, How is this immense work of proclaiming Christ to our own generation to be accomplished? One man cannot acquire all languages, or traverse all continents. And if he could, and could multiply himself by a thousand, to overrun a country, shouting a proclamation, is not to subdue a people to Christ. Not thus easily are the stoutly-entrenched systems of hoary and defiant idolatry and superstition to be overthrown. No "fiery cross" waved for a little time on the mountain top as a signal, or borne from hand to hand by swift messengers, is to conquer proud human hearts, fortified in their unbelief. That cross must be planted as a permanent "tree of renown;" the lands must be taken possession of and firmly held; those strongholds must be besieged and assailed until they fall; and the enthralled multitudes must be personally redeemed.

It is surely one of the gravest problems, How far are we personally responsible for such a work as this? You may reply, "To the utmost of our ability." But the question returns, How far does that ability extend? We are certainly limited in many directions. My entire energies I can exhaust within a very narrow circle of influence, and yet die with the work unfinished. Upon what principle shall I enlarge that circle and diffuse that influence? "Beginning at Jerusalem," I shall not go through all its streets, visit all its inhabitants, cleanse all its impurities, and make it "a crown of glory in the hand of the Lord," even if I devote my whole lifetime to Jerusalem, and never venture beyond its walls. And in the meantime, what has become of Samaria? And how have I witnessed for Christ "unto the uttermost parts of the earth?" You may reply, "Let Samaria and the uttermost parts of the earth wait a generation or two, until Jerusalem is thoroughly evangelized." But what has become of the present generation of men dwelling in those less favored regions, to whom I have sent not even information of the good tidings of salvation, while the men of Jerusalem have heard it a thousand times? How long shall we abide at Jerusalem before we make proclamation in Samaria? And how long in Samaria before we move on to Antioch, and Ephesus, and Thessalonica, and Rome?

These are not questions to be flippantly answered. Our most serious perplexities in the conduct of the moral life, some one has suggested, are not those which require a decision upon questions of absolute right or wrong, but those which arise

from the apparent "conflict of duties." It is my duty to bear witness to Christ "in Jerusalem and in all Judea." It is my duty to bear witness to Christ "in Samaria, and unto the uttermost parts of the earth." How am I to fulfill these *cotemporaneous* duties in my own time for my own generation? Who shall define the limitations of personal responsibility? Who shall teach the primal obligation? If to any degree we are responsible for the universal spread of the gospel, we may well pause a little and soberly inquire, How far are we thus responsible?

This is an inquiry preëminently appropriate for the deliberations of this American Board. More than forty years ago, at our annual meeting held in Hartford in 1836, after prayerful consideration it was "*Resolved*, In view of the signs of the times and of the promises of God, that the day has arrived in which the work of converting the world to God should be undertaken with a definite scheme of operations based upon the expectation of its speedy accomplishment." And seventeen years later, at our first meeting west of the Alleghanies, a quarter of a century ago, our public declaration is recorded, "We have undertaken, and from the undertaking we cannot draw back, to do our share towards giving the gospel to all our brethren of mankind." What "our share" is, as these momentous decades of years roll on, is a subject worthy of our frequent and most serious consideration.

As helpful in this discussion we beg leave to call attention to certain facts which have become conspicuous in the history of missions.

I. *The Divine call to the missionary work is sometimes definite, in an intense form, to individuals.* The Holy Ghost did not address the church of Antioch, saying: "From the number of your prophets and teachers, select two of your ablest men for a foreign mission;" but the Holy Ghost said, "Separate *me* Barnabas and Saul, for the work whereunto *I* have called them." They had already received their Divine appointment. It is for the church of Antioch to recognize it and send them forth. When our Lord, having compassion upon the multitudes "because they fainted and were scattered abroad as sheep having no shepherd," commanded his disciples to intercede in order that laborers might be provided, the precept does not read, "Pray ye the Lord of the harvest that he will give you wisdom to select the laborers," but "Pray ye the Lord of the harvest that HE will send laborers into HIS harvest"; and in answer to this prayer He himself the next morning chooses twelve.

It was not "The Society in Scotland for Propagating Christian Knowledge" which selected David Brainerd, and urged him to become a missionary to the Stockbridge Indians. David Brainerd was already selected and sent forth, urged by an inward divine force; and his Scottish friends only came in as a coöperative agency. Otherwise, when lying upon the ground floor of the uncomfortable hut where he lodged, he would not have written the words: "For the conversion of the heathen I long and love to be a pilgrim. I would not exchange my present mission for any other business in the world." It was no Prudential Committee of the English Baptist churches which summoned William Carey and sent him out as their "chosen vessel" for the proclamation of Christ in India. Had they undertaken the task, the "consecrated cobbler," as he was jeeringly called by Sydney Smith, would not have been the man selected. "The Lord knoweth them that are his;" and he sometimes chooses "things which are not, to bring to nought things that are."

The first record of the first meeting of the American Board, after giving the names of the five persons who were present, is a copy of the statement made to the General Association of Massachusetts by four young men of the Divinity College at Andover, declaring that "their minds have been long impressed with the duty and importance of *personally* attempting a mission to the heathen." One who both previously and subsequently was associated with them, refused what seemed to his friends an imperative call to remain in Connecticut, declaring that the voice of his departed Lord called him so definitely to a foreign field that "he was determined to work his passage to Asia, if he could not go otherwise."

The personality of the missionary call has been emphasized by this Board throughout its history. "It is a fundamental principle," testifies Dr. Anderson, "that the missionary goes on his mission in the discharge of his own personal duty; not as a servant of the churches, and not as a servant of the missionary society. The churches and the missionary society are his helpers to carry out his own benevolent purpose."

"In the order of time," as expressed in one of our annual reports, "the impulsive feeling to go takes precedence of that to send. It was so at the outset, it probably will always be so." Hence one of the initial questions put to each candidate for foreign service is, "What leads you to desire missionary employment?" Not always with ardent enthusiasm, — that depends somewhat upon natural temperament, — but always with clear convictions of personal duty, so designated by both the Providence and the Spirit of God, this question is answered. Sometimes the summons calls a man from urgent invitations to positions of largest influence in the established churches or educational institutions of the East; and sometimes from the more urgent necessity of frontier home-missionary churches or educational institutions of the West. You and I for the moment may wonder that he goes so promptly and energetically from so pressing a work at home, to an apparently uncertain work abroad. But there is no uncertainty to his vision, clarified by having seen his Lord. He replies calmly and decidedly, "Think not that I love dear New England, or the broad missionary work of the West and the South less than you who remain; but *my* call, clear and distinct, is to what appears to me the more needy and vaster regions beyond." And we, none of us, doubt the call. Whatever may be our speculative theories, whatever our cool reasonings, we cannot doubt that the Divine call to the missionary service is sometimes intensely personal. But this introduces a second consideration.

II. *A definite personal missionary call to some, seriously affects the personal responsibility of many.* When that little company of young men whose hearts the Lord had touched, having conferred and prayed together, laid their statement before their elders, to whom they appropriately looked for counsel, then the question of personal missionary responsibility took serious hold of a larger circle. The Massachusetts General Association, as related to missionary responsibility, was a different body after that statement was presented from what it was before. A new factor was now introduced into the missionary problem. Here were young hearts, moved by the Spirit of God, which were burning with the desire to go and proclaim Christ to the perishing heathen. What did that fact mean for fathers and mothers, for kindred and friends? What did it mean for instructors and fellow-students? What did it mean for pastors and churches? If four felt this burning impulse, and it was a divine impulse, why might not the number increase, as suggested by the London Missionary Society to which application for assistance was first made, to "forty?" If forty are called to go, at least forty times forty are called to sustain them with sympathy and prayer, and generous gifts. Who can tell into what a broad field this opening door may conduct? From the hour that it is clearly seen that certain individuals have received a definite personal call to be themselves messengers of Christ to the heathen world, the personal responsibility of the entire body of Christ at home is seriously affected. Those young men are either called by God, or they are utterly deluded. This great foreign missionary advance is something to which Christ is now imperatively summoning his entire church, or it is a wild fanaticism. Upon this grave question, the professors of the Divinity College at Andover, the ministers of the Massachusetts General Association assembled at Bradford, the churches which they represent, and to which they send out their public appeal, must make a decision. From this hour personal responsibility, as to the foreign missionary work, touches every individual, and he cannot escape it. From this hour there will be men and women whose hearts will be all aglow with missionary fire. The number

of messengers will increase. The two names, for a time omitted lest the application of so large a number as six might alarm the churches, will be appended. The six will become ten, and the ten twice ten; for man and woman here, as in every forward Christian work, will stand side by side. Samuel J. Mills will not himself forget, and will remind others, that his mother was before him in the consecration; and the name of Harriet Newell will become immortal. The ancient house in Salem will perpetuate in memory the timely gift of Mrs. Norris, as well as the wise counsels of Samuel Worcester. And the succession shall go on of elect spirits, chosen by God and ordained, around whom shall gather a great company consecrated to the same great work.

One of the young missionaries of this Board, sent out during the past year to his chosen field in Northern China, is the only son of his mother, and she a widow. He is a native of one of these Northwestern home-missionary States. Why did he not remain and preach Christ in his own State, where not only is the work urgent, but at the same time he could be near his home? How could such a mother in her solitude surrender such a son? That very inquiry, one of your Secretaries gently put, a few months ago, to that mother herself. And she calmly replied, "From the hour my prayer was heard, and my boy became a true disciple of Christ, I plainly saw that the type of his spiritual life was such that he would probably become a foreign missionary. I could not ask for a different type of spiritual life, and I have freely surrendered him to his missionary work." Is not that mother included in the missionary consecration of that son? And the sister who remains with the mother, and cares for her in her declining years, is she not also included in the same? May not the members of the missionary church who set him apart, and of the churches of the home-missionary State, who rejoice in him as one of their representatives across the seas, be also included? Let us not forget that there is a type of personal consecration to the Lord Jesus Christ which will inevitably include a definite surrender to the work of preaching Christ in heathen lands. We cannot doubt whence it is. And since the Lord hath sent it down into his churches, and of late years is intensifying it all over the land, it is the Lord's own summons, which in some form is laying personal missionary responsibility upon every church and every disciple.

III. *The Divine call to the missionary work is sometimes as definite to localities as it is to individuals.* Paul was in Jerusalem praying in the temple — Jerusalem not yet thoroughly evangelized — when in a trance the Lord appeared unto him, and said, "Depart: for I will send thee far hence unto the Gentiles." From that hour it was the Apostle's glad song, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the *Gentiles* the unsearchable riches of Christ." But whither shall he direct his steps? The same Lord who selected the person, selected the place. Upon one occasion the story of the divine guidance is minutely given, suggestive of what may have occurred more than once. Having with his associates passed through Syria and Cilicia, then on to Derbe and Lystra, and still farther throughout Phrygia and the region of Galatia, they were "forbidden of the Holy Ghost" to preach the word in what was then the narrow province of Asia, and so moving on to Mysia, they "assayed to go into Bithynia: but the Spirit suffered them not," the reason unexplained until, reaching Troas, the night-vision declares it, "There stood a man of *Macedonia* and prayed him saying, Come over into *Macedonia* and help us." Westward, across the Ægean to Europe, God was thus giving the definite call. Too late now to begin to argue, and to say that Asia is not yet evangelized, and we must keep all our forces at home. God has given the imperative summons to Macedonia, and to Macedonia they must go. By and by another vision will appear to Paul, and the same Lord will say unto him, "Thou must bear witness also at Rome." The important principle here suggested is, that in the honest endeavor to obey the foreign missionary call the definite locality will be assigned us.

One of the most interesting chapters in our own missionary history is that which records the Providential manner by which our missions have been located. We "assayed to go" into Lower Canada, and "voted that this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians, and establish as soon as practicable a mission among them;" we "assayed to go" into South America, and "voted that the Prudential Committee be directed to make inquiry respecting the settlement of a mission at St. Salvador, Brazil;" we "assayed to go" to the islands east of Africa, and voted that the same Committee be "directed to make inquiry respecting the settlement of a mission at Port Louis, in the Isle of France, and on the Island of Madagascar;" but the Spirit and Providence of God "suffered us not."[1] When India fixed our vision, as on the whole the most favorable opening in the East, we "assayed to go" into Burmah, but the very Providence, which perplexing for the moment, suffered us not to go, was an unexpected trumpet voice to the American Baptist churches,[2] saying, "Come *ye* promptly to Burmah;" and thither they promptly went, with what results let the songs of twice ten thousand redeemed Karens testify. But to us, by the same Lord who giveth to every branch of his own one Zion, "severally as he will," were assigned the Mahrattas of Western India, and the Tamil people of Jaffna and Madura. One of the instructive documents of our first decade is the reply of our missionaries in Ceylon to the sarcastic letter of the English Lieutenant-Governor, suggesting that "the British Government was abundantly able to Christianize its own heathen subjects, and that American missionaries would be better employed in attempting to convert the heathen upon their own Continent." It gave our missionaries the opportunity of emphasizing the fact, that at that time, in 1820, the missionary efforts for the benefit of the American Indians were "greater in proportion to the heathen population by forty to one, than all the Christian world was making for British India," also, that "the American Continent, with about one sixteenth of the heathen population of the globe, had more than half the missionaries of the world." They then set forth the cogent reasons why the American mission was established in Ceylon, and contrasting the condition of a Christian with a heathen land, exposed the Honorable Lieutenant-Governor's sophistry in these respectful but incisive words, "Since to give even the native subjects of His Majesty in India the same advantages for religious instruction as are enjoyed by the inhabitants of England, and no greater, would require not less than thirty thousand missionaries, or nearly five times the number of regularly ordained clergymen in England and Wales, they would express their fears that much time must elapse, and many generations must go down to the grave before an adequate supply of such missionaries can be obtained." Hence they ask to be "permitted to be humble coadjutors in a work which is very dear to their hearts." This document is not only an honor to the six men by whom it is signed, and whose names are now household words, Richards, Meigs, Poor, Winslow, Spaulding, and Scudder, but it is a valuable state paper suggestive of the fundamental basis of foreign missionary work as having its own imperative claim, cotemporaneous with our home missionary work, definite, also, in its divinely appointed localities abroad. We were summoned by God not only to send certain of his own ordained messengers, but to send them to particular islands of the sea, and to particular lands beyond the sea. At the right hour, and by special Providences in each case, the persons were selected and the places as well. A sacred trust was thus put upon the ministry and the churches at home. They could not decline it and turn aside to any other duty however imperative, without being derelict to a more imperative Divine call.

[1] Madagascar was to be reserved as one of the bright jewels of the London Missionary Society.

[2] "The change of sentiment in Messrs. Judson and Rice was just the event which was required to awaken the dormant energies of the Baptists in America, and concentrate them all, in every part of our country, upon one object truly Christian in its essence, and yet denominational in its form." — *Dr. Wayland's Memoir of Dr. Judson.*

Looking at the two hemispheres spread out before us upon the map, studying the geography of our own land and of other lands, it might be difficult at first to select the particular fields which seem peculiarly to fall to us, as our part of the great field which is the world. Speculating over the missionary problem, in a critical way, we might, perhaps, write a volume as one good man has done, and take the same title, "Wrong Missions in wrong places by wrong hands." But should we make the same selection with him of the "wrong missions" in the "wrong places," we pronounce the entire missionary work among the North American Indians, the entire missionary work upon the Pacific islands, as well as the Moravian work in Greenland and Labrador, stupendous blunders. John Eliot and David Brainerd, well-intentioned men, wasted their lives! Titus Coan is a failure! So was the saintly Bishop Patterson! "Noble labor misdirected!" The more than seventy thousand souls gathered from the Hawaiian islands, twelve thousand of the number received into the Christian church by Mr. Coan alone, the ten times ten thousand saved from the once barbarous and cannibal tribes of the South Seas, singing in heaven, as only those who have been redeemed from such degradation can sing, are forgotten, Forgotten also is that marvelous work especially committed to our own trust, and which just now stands up so prominently before the whole world, the grand contribution of the churches of America, superior to the wisest diplomacy of Europe, for the permanent "settlement of the Eastern question."

Let us be grateful that the localities of our special foreign missionary trust have been determined for us, not by speculative theories, but by the Providence and Spirit of God himself. We did not deliberately choose, in the year 1819, as our most accessible missionary field, the Sandwich Islands, at that time distant from us, around the Cape, eighteen thousand miles, a voyage of over one hundred and sixty days; nor did we deliberately select Constantinople as a great missionary center for a new work in the Orient, when the same year Fisk and Parsons were set apart in the Old South Church of Boston as missionaries to Palestine; and yet we none of us doubt to-day that it was the voice of God — interpreted partly through the tears of an orphan Hawaiian boy, sitting in his lonely exile ten years before upon the threshold of the college buildings in New Haven,[1] interpreted partly through a peculiar interest felt at the same time in New England in behalf of the Lord's ancient Israel, — plainly we perceive now it was the voice of God ringing forth as though it spoke from heaven, saying to the little flock here in the wilderness of this New World, "Come ye and share in the great harvest of souls which is to be gathered to my honor in the Pacific isles;" "Come take upon you also the broader work, which in due time is to be accomplished through your instrumentality, not in Syria alone, but among the Nestorians of Persia, among the Greeks and Armenians of the Ottoman Empire; and the day shall come when it shall include both Ottoman and Muscovite." We need not enlarge upon that definite call which came to us at a particular juncture, to Papal Lands, or upon the loud, continuous, and sometimes piercing call to Africa, to China, and to Japan. The point we desire to make emphatic is, that whatever may be our trust in other directions, a grave responsibility has been definitely placed upon us which we cannot evade if we would, to prosecute in our own time a vigorous and efficient work in foreign lands.

On account both of its proximity and its magnitude, the several departments of our home missionary work, East, West, and South, press upon us heavily. Not one of these forty-five millions must be allowed to go down to death uninstructed in the way of salvation through Jesus Christ. Be he native-born or an immigrant, be he under the bondage of Papal superstition, or the severer thraldom of infidel free-religion, be he Indian or African, be he European or Chinaman, shame upon the

[1] "What does this mean? Shall he be sent back unsupported to attempt to reclaim his countrymen? Shall we not rather consider these Southern islands a proper place for the establishment of a mission?" — *Letter of Samuel J. Mills to Gordon Hall*, Dec. 20, 1809.

more than seven million members of Evangelical Christian churches in the United States of America, sacramentally set apart to the express work of personally laboring for the salvation of all who are brought within their reach, if any one on these shores fail to hear of the riches of grace provided for every man! What means the declaration that "in the city of New York there is a larger Evangelical agency at work than all the messengers of all the foreign missionary societies of the world," and what mean our more than seventy thousand church organizations, and our more than fifty thousand Evangelical ministers of the gospel, if we do not flood this land throughout its length and breadth with a light from heaven which shall shine into every darkened heart?

But at the same time, during this same generation, God has laid upon us the broader, and equally imperative trust of proclaiming Christ to that portion of the far more needy human family in other lands, especially committed to us. Some of our choicest sons and daughters have heard the call. They have gone and are going from New England and the West alike, cheerfully and courageously to the front. And from their several fields of difficult but successful toil, they send back to us each year a new summons, laying upon us new responsibility. We call it our "annual report" from the North American Indians and from Mexico, from Spain and Austria, from the Pacific Islands and Africa, from Turkey and India, from China and Japan. It gives the names of some who are veterans, and of some who are just enlisted for the service. It tells of hard-fought battles and of victories not yet won, waiting for the reinforcements which alone can secure the ground already gained. It tells of some overburdened by labor, falling by the way, pointing with their last expiring strength to fields whitened for the harvest perishing for lack of reapers. It is no mere "report" from the missionary messenger, thrilling as that may be, it is the reiterated summons of the Lord himself presiding over the entire field, suggesting His continuous "survey" both of the missions abroad and of the churches at home, and giving solemn emphasis to our inquiry, as it isolates us one by one beneath his eye, How far are we *personally* responsible for this great work?

If the foreign missionary call is definitely given in an intensive form to some who make haste to obey; if this definite call to some affects the personal responsibility of many, friends, kindred, acquaintances, fellow-disciples in the ministry, in the churches, in associated churches entering into the trust of a missionary board; if the call to localities is definite as is the call to persons, so that particular tribes and peoples have thus been specially committed to us, numbering at least one hundred millions in our own generation, who must receive the word from our hands or perish, and if the principle tersely expressed by John Foster, which none of us can question, is true, that "Power to the last particle is duty," then well may we seriously consider the immense power, and therefore the immense responsibility, which has been placed upon this highly-favored American people to be preëminently a missionary people. "Who knoweth whether" we are "come to the kingdom for such a time as this?" What if it should be true of us in the nineteenth century as it was of the ancient Jews in the first century, that we have our one grand foreign-missionary opportunity? What if it should be true of us, as it was of them, that our own existence as a nation depends upon the manner in which we execute this sacred trust? Alas, what if it should be true also of us that we know not "the day of our visitation," and that endeavoring in the self-seeking of our own pride to exalt our own Jerusalem, and refusing to carry the good tidings promptly to others, we prove ourselves destitute of the essential life of Christianity, and so lose everything, our own Jerusalem included? The God of our fathers teach us as He taught them, the broader and the wiser lesson recorded nearly fifty years ago in one of the official documents of this Board from the pen of Jeremiah Evarts, that "There is no way in which we can so powerfully aid the cause of God in our own land as by doubling and quadrupling our sacrifices for the salvation of distant pagans!"

Let this enlarged spirit be poured upon us in full measure, so that the spread of the gospel in our own time throughout the world shall be our preëminent aim, to which all else is subordinate, and the very nobility of this broad missionary type of Christianity, adorning and dignifying everything it touches, shall give to our American Zion its immortal glory — *the glory of a people who exalting not themselves but Christ Jesus, the enthroned Lord, are by Him lifted up to an abiding participation in his own everlasting dominion.* Let us cherish the thought, may it characterize the ministry and the churches of this land, that to coöperate with the King, the Lord of hosts, as he moves on "conquering and to conquer," subduing all nations to himself, is our illustrious privilege, our supreme honor, and also our PERSONAL RESPONSIBILITY!

After the reading, prayer was offered by Rev. L. H. Cobb, and the paper was referred to a special committee consisting of Dr. E. P. Goodwin, Hon. William E. Dodge, Dr. Judson Smith, Dr. Eli Corwin, and Rev. H. S. De Forest, to report in the afternoon.

Secretary Clark presented the following paper on

THE GOSPEL IN THE OTTOMAN EMPIRE.

No apology is needed for asking the special attention of the Board at this time to the condition and prospects of the missionary enterprise in the Ottoman Empire. The changes that have resulted from the late war with Russia, the action of the Berlin Congress, and the establishment of the English Protectorate over Asia Minor, stand in the closest relations to the efforts of American Christians for the evangelization of this portion of the world.

No one interested in the progress of the kingdom of Christ, whatever his nationality, can have been an indifferent spectator to the remarkable events of the past year; certainly not those who, during the last sixty years, have contributed nearly five millions of dollars, and given up four hundred of their sons and daughters, to republish the gospel in Bible lands. The thoughtful Christian, noting how all the great political movements of modern times are overruled to the furtherance of the gospel, has calmly waited the issue, — not anxious to forecast the divine method of securing the end, but confident that a higher wisdom than is given to Mission Boards, and a profounder interest than is possible to the most devoted and self-sacrificing missionary, were shaping events, and ruling in the counsels of the Great Powers of the world.

FIRST PERIOD, 1818–1839.

I. When the attention of American Christians was first turned to the Ottoman Empire as a field for missionary effort, it included, with its tributary provinces, portions of three continents, with an area larger than that of the United States east of the Rocky Mountains. It combined the greatest variety of soil and climate; it stretched across the highways of the world's commerce, and embraced in its wide domain the earliest seats of civilization, and the scenes of greatest interest recorded in secular and sacred history. It presented to the world a most remarkable conglomerate of races, languages, and religions, without sympathy one with another, all subject to an unenlightened and often barbarous despotism. It had a population, in all, estimated at 35,000,000 of souls, of whom about 12,000,000 were known as Christians, descendants for the most part of those who, in the early days of the church, had accepted the gospel. Degenerate, degraded, sunk in ignorance and superstition, they were yet holding fast to the Christian name, to which, though with little sense of its spiritual import, they had clung through centuries of oppression.

It was to this Empire, the head and front of the Mohammedan world, long the deadly and unrelenting foe of the gospel of Christ, that the American Board planned

a mission sixty years ago. Hall and Newell had begun their labors in Bombay; Meigs and Winslow in Ceylon; Kingsbury and Byington among the Cherokees and Choctaws; Bingham and Thurston were looking toward the Sandwich Islands; when, with a grateful sense of obligation to the land whence had come the message of salvation to our fathers, and not without the hope that the time had come for the Jews to obtain mercy, Pliny Fisk and Levi Parsons were formally set apart to begin a mission at Jerusalem. It was hoped, too, that among the so-called Christians there might be some who would gladly receive the Bible, be aroused to a genuine Christian life, and be ready to aid in the evangelization of other classes of the population. After a year spent among our churches, in awakening an interest in the proposed effort, the missionaries received their instructions from the Prudential Committee. With a breadth of view characteristic of the founders of this Board, but in terms that revealed how little was really known of the opportunities for successful effort, they were charged, "from the heights of the Holy Land and from Zion, to survey with earnest attention the various tribes and classes who dwell in that land and in the surrounding countries." The two grand inquiries ever present to their minds were to be: "What good can be done, and by what means? — What can be done for Jews? What for the people in Palestine? What for Pagans? What for Mohammedans? What for Christians? What for those in Egypt, in Syria, in Persia, in Armenia, in other countries to which your inquiries may extend?"

The charge was certainly ample enough, and the results, though different in many respects from what was anticipated, have shown its wisdom. Jerusalem, with all its hallowed associations, was not to be the great center of effort; Palestine, sacred as the home of the chosen people, consecrated by the presence, the life and death of our Lord, and by the memories of the early church, was not yet to receive the gospel anew. The little burying ground, with its precious dust, on a central part of Mount Zion, near the so-called Tomb of David, since reserved as a burying place for all sects of Protestant Christians, is almost the only memorial of the work of the American Board in Palestine. Parsons was to find an early grave in Alexandria; Fisk in Beirut; and Jonas King, who three times went up to Jerusalem in the hope of planting the banner of the cross on its walls, was to spend his days in Athens. William Goodell, who left his native land in 1822, in the joyous expectation of living and laboring, dying and rising in the resurrection of the just from the Holy City, was never there. The time for the ingathering of the Jews had not yet come. The fullness of the Gentiles had not come in. The intrigues of Rome, political distractions, war and pestilence were prayerfully and wisely interpreted to mean that the efforts of the Board should be turned to other portions of the Empire. The missionary forces fell back upon Malta. Rufus Anderson, then Assistant Secretary, goes out to confer with them. The situation is carefully surveyed and new plans are formed. Work is renewed in Beirut, and the foundations are laid of the Syria Mission, whose influence was to reach the millions that use the Arabic language, from the west coast of Africa to the great wall of the Celestial Empire. Smith and Dwight were sent on an exploring expedition through Asia Minor, and may almost be said to have discovered the Oriental Christian churches, so little were they known to the world prior to their observations. Goodell — with an eye upon the Turks by and by — busies himself for a time in translating the New Testament into the Armeno-Turkish, then follows up the acquaintance he had made with Armenians in Syria, and removes to Constantinople, — a city that was henceforth to be the chosen field of his labors.

On that 9th of June, 1831, when the first missionary of this Board entered the harbor of the city of Constantine, the Turkish government, as a political power, was in its decline. Russia, faithful to the lessons of Peter and Catherine, was steadily nearing Constantinople. The Turkish fleet had just been destroyed at Navarino;

Greece had gained her independence. The necessity of internal reforms was recognized by the Sultan, and attempted, with little success, against the usages of Islam.

Constantinople, with its suburbs, contained a population estimated at 1,000,000, of whom one half were Moslems, one third Greeks and Armenians, and the rest a motley crowd from all parts of the world. There was a similar mixture of races in all the large towns and cities of the Empire. Only here and there were to be found villages of a single class, — Greek, Turkish, or Armenian. Each race was proud of its nationality and of its religion, which was largely a symbol of nationality. Nominal Christians were met with everywhere. Unhappily for the cause of Christ, the Christianity of this portion of the world had become thoroughly corrupted and paganized before the fall of the Byzantine Empire, and was justly an object of contempt to the followers of Mohammed. It had become a religion of charms, of relics, of miraculous pictures, of superstitions, not to say of idolatrous rites and worship in an unknown tongue, manipulated by an ignorant, degraded, selfish priesthood. Smith and Dwight found no pulpit in any of their churches, and nothing that deserved the name of religious instruction. The establishment of the Ottoman Empire, by placing Christianity on the defensive, had indeed saved it from utter ruin, and that was all. Humiliated, oppressed, but not destroyed, it remained an ecclesiastical system with its rites and ceremonies, but a religion without morality and without life. So far as related to honesty, integrity, and honor among men, the Moslems compared favorably with the so-called Christians.

It soon became evident that there was no hope of reaching the Moslems so long as the actual Christianity which they saw around them failed to command their respect. The first thing to be done was to attempt a reform of these old churches; and Divine Providence had prepared the way.

In one of the last papers from the hand of the late Secretary Treat, he described, in his happiest style, how Mohammed II., in 1453, opened the door for William Goodell to enter Constantinople. "Had the Greeks remained in possession of their ancient capital, or had the Russian army advanced from Adrianople in 1829, and seized the chief city of the Empire, American missionaries would have had no place in those parts. He who saw the end from the beginning made the Turkish government a covered way, under which the American missionaries could freely and safely enter at the appointed hour and preach all 'the words of this life.'"[1]

At this time the Armenians were the most intelligent and influential class at the capital. A letter of Dr. King on leaving Syria, four years before, in which he gave his reasons for not being a Papist, and thus indirectly set forth the prevalent errors of the Armenian church, excited great interest at Constantinople, and led the Patriarch and other high ecclesiastics to attempt some important reforms. Mr. Goodell, therefore, received a hearty welcome, — the Patriarch assuring him that he loved him so much, and his country so much, that had not Mr. Goodell come to visit him he must needs have gone to America to see Mr. Goodell. For a time the missionary was listened to with much interest. But it was not long before the hierarchy discovered that the gospel in its purity was utterly inconsistent with the rites to which they were accustomed, and with the prerogatives they had asserted. A sharp and bitter persecution followed. Men who had embraced the truth were subjected to the severest trials, and an order was secured from the Sultan for the expulsion of the missionaries. Armenian, Greek, and Moslem combined to crush out the new religion.

But it was not in the divine plan that the missionaries should be driven from their posts. Their enemies were scattered. The Empire was brought to the brink of ruin in its conflict with Mohammed Ali, and saved only by the intervention of the allied powers. The Sultan was stricken down by the hand of death. Personal calamities fell on the leading persecutors among the Armenians, till it was a com-

[1] *Missionary Herald*, vol. lxxiii., p. 36.

mon remark that God was taking the side of the persecuted; and the new Sultan, on the 3d of November, 1839, issued the first formal Bill of Rights, the Magna Charta of Turkey, — the first in a series of concessions that has ended with the guarantee of religious liberty throughout the Empire to a degree hardly known even in Europe, outside of the British Isles. The darkest hour was just before the dawn.

Twenty-one years have passed since the inauguration of missions to the Levant. Goodell, Dwight, and Schauffler have become identified with the capital; Schneider has preached the first sermon in Turkish at Broosa, and is preparing to hold the great audiences of Aintab in rapt and tearful attention, as he tells the story of a Saviour's love and sacrifice; and Powers has written the first hymn, and begun a work in Turkish hymnology which he is to continue at Antioch, when the infirmities of age forbid other service for the Master. Legh Richmond's "Dairyman's Daughter,' translated into Armenian, has been blessed to a rich work of grace in Nicomedia. Trebizond has been occupied as a station; Erzroom is soon to follow Jonas King is striking heavy blows for religious liberty, which he is to continue through much persecution and trial till the end of a long and honored life. Justin Perkins and Dr. Grant have begun work among the Nestorians, and laid the foundations of those seminaries which are to witness wonders of grace, and embalm forever the names of Stoddard, Wright, Rhea, Fidelia Fiske, and others, their loved co-laborers unto the kingdom of God. In Syria the press has been busy; flourishing schools have been begun; and, best of all, the gospel has had one of its choicest illustrations in the singular devotion and lofty faith of Asaad Shidiak, the martyr of Lebanon.

SECOND PERIOD, 1839–1860.

II. Thus broadly has the work of the Board opened out in all directions. It has been a period of experiment and of laying foundations. The gospel has now come to be understood in its true character as a renovating power, and the lines of opposition have been sharply drawn. Another twenty-one years are to pass of steady and persistent conflict and of steady and persistent advance, till nearly all the great centers of influence, from the Bosphorus to the Euphrates, are becoming centers of gospel light and of educational forces, and the Hatti Humayoun, the formal charter of religious liberty and of equal rights to all classes, is wrung from the Porte by Lord Stratford de Redcliffe. Formally given in 1856, it was not duly proclaimed and made the law of the land till 1860.

This remarkable concession to the Protestants, granted in view of obligations to the English government for aid in the Crimean war, was almost as unexpected a sequel to that war as were the recent terms secured in the Berlin Congress.

Only the briefest reference can here be made to some of the more prominent events of this second period, and to such as stand in immediate relations to the present condition of the work of evangelization.

An important reformation had been begun. Hundreds of the more intelligent classes were looking with favor on the movement. Hitherto those who had embraced evangelical views had remained connected with the old community, and the missionaries preferred to have them do so. It was no part of their plan to set up a new organization, but to revive a spiritual life in the old. The higher ecclesiastics, however, some of whom had for a time shown much interest in the truth, saw the drift too plainly, and, after some years of vain effort by argument and the milder forms of persecution, resumed more active measures, and deliberately cut off from their communion all who would not accept the superstitions and errors of the old church, reaffirmed in the most offensive form. There was now no alternative. To secure protection of life and property under the Turkish government, a separate organization was necessary, and the first evangelical church in Turkey was duly instituted in Constantinople on the 1st of July, 1846, followed immediately by others at Nico-

media, Adabazar, and Trebizond. Protestantism now first flung its banners to the breeze; henceforth a power in the Empire. The next year Protestants were recognized as an independent community; and in 1850 a charter was signed by the Sultan, placing them on the same basis as other Christian communities within his domain.

But decrees of sultans, extorted by outside pressure, are not easily enforced. The priesthood could excite the ignorant prejudices of the people; Turkish governors and local officials could be bribed; the central government was far off; the long delays of justice made men ready to risk penalties, provided their ends were gained. Hence, though victory was sure in the end, a battle was to be fought in almost every new place that was entered. In such circumstances men hesitated to leave their old associations, much as Hindoos shrink from leaving their caste. Some lacked the moral courage to do so; others hoped for a reform in the old church, and imitated the Protestants in the establishment of schools, and in the introduction of religious services better suited to the wants of the people. Yet against all odds the work of evangelization went on, till, by the year 1860, the field of operations had nearly reached its present limits. Byington and Clarke had begun their labors among the Bulgarians; Farnsworth and Leonard were sending back words of cheer from Cesarea; Allen, Wheeler, and Barnum were laying foundations at Harpoot; Walker was rejoicing in the special blessing of God on his labors at Diarbekir; Williams was assigned to Mardin; Marsh was writing from Mosul that there was a work in that city which the native brethren believed would go on, even though no missionary ever set foot again within its walls. The missionaries in Central Turkey reported still more remarkable progress of the truth at Marash, Aintab, and Kessab, — a thousand persons out of a population of eighteen hundred at the latter place in attendance at the dedication of the Protestant church. The names of Schneider, Powers, Morgan, Pratt, White, and others are cherished still, in grateful remembrance of those days of grace and blessing from on high. Smith and Thomson of the Syria mission had made the Christian world their debtors by their valuable contributions to Biblical literature; Druze and Maronite stayed their deeds of blood as they neared the presence of Calhoun; and Henry Jessup was already holding crowds of Arabs in rapt attention, as he told how the blood of Christ cleanseth from all sin.

This second period, despite all opposition, closes with hope for the future. The political horizon is clearer; the gospel has proved itself the power of God unto salvation to hundreds of souls, and is widely recognized as connected with the progress and best culture of the age.

THIRD PERIOD, 1860–1878.

III. The third period in the history of the Turkish missions is marked by the completed preparation for the work of evangelization. The more important things to be considered are the native churches attaining to independence; the development of a native ministry by higher institutions of learning; the social and moral enfranchisement of woman; the translation of the Scriptures into the principal languages of the empire, and the creation of a Christian literature; the respect and confidence earned by missionaries and by the native churches, thus illustrating and commending the gospel to all classes; and, last of all, the results of the war and of the Berlin Congress.

1. In consequence of the persecution of the early converts, and the great distress to which they were often reduced, they came to depend on outside assistance altogether too much for their best spiritual welfare. Both the churches and their ministers felt that they were to be supported in large measure by foreign funds. The results were favorable neither to their best Christian life, nor to their best moral influence over those still remaining in the old communions. The most successful efforts to-

wards bringing the native churches to just views and the best practice in supporting their own institutions were made in the Central and in the Eastern Turkey missions. The labors of Dr. Azariah Smith at Aintab, of Dr. Pratt and others at Marash, and especially of Messrs. Wheeler, Barnum, and Allen at Harpoot, were of the utmost value in this regard. It was a long and difficult struggle. Men who had long been dependent were quite unwilling to strike out for themselves. But proof was soon given of the possibility of success in such efforts, and the volume published by Mr. Wheeler, entitled "Ten Years on the Euphrates," had very great influence not only in the Turkish Empire, but throughout all the missions of the Board, and of other boards, in effecting a radical reform in missionary methods.

2. Essential, however, to the plan of developing independent native churches was an educated ministry to care for these churches, and educated men to be leaders in all departments of thought and effort. Bebek Seminary, established by Dr. Hamlin, had accomplished a great work. Some of the young men educated in that institution were already competent preachers and able pastors in some of the largest churches. The possible character that might be developed in the native ministry was happily illustrated in their success. After a time it became necessary to supply thorough instruction in theological schools. These were, however, hardly to be called theological schools. They embraced the character, in some degree, both of the college and of the seminary, and might rather be termed collegiate theological institutions, as expressing more precisely their true office and character. On this plan were founded seminaries at Marsovan, Harpoot, Marash, and Mardin; but ere long it was found necessary to carry the work of education still farther, and Dr. Hamlin led the way in establishing Robert College at Constantinople. The Syrian Protestant College followed at Beirut; then Central Turkey College at Aintab; and more recently Armenia College at Harpoot. The four institutions have had an attendance of over five hundred students preparing themselves to be the leaders of reform, in whatever measures are needful for the social and moral elevation of their countrymen. Through these institutions a body of men is being prepared to take up the work of the American missionaries, and leave them to go to the regions beyond.

3. Of quite as vital moment to the success of the missionary enterprise in the Turkish Empire is the social and moral enfranchisement of woman. The great offense of Islam against the highest civilization of mankind, and constituting a bar to all true progress, is the treatment of woman. Woman, the drudge and slave of man in this life, is denied the hope of immortality, because denied even the possession of a soul. More wisely than we thought have we been preparing for her restoration to her true place in the social economy. Is it not more than an accident that from the heights of Scutari an institution, reared by the generous offerings of the Christian women of these United States, and devoted to the social and spiritual elevation of their sex in the very center of Mohammedan power, looks down on the mosque of St. Sophia, and on the palaces and seraglios of sultans? Little, comparatively, had been done for woman in Turkey prior to the beginning of this period. The influence of Mohammedanism had been felt hitherto throughout the Christian communities, and woman had shared most deeply in the prevailing degradation, ignorance, and superstition. Smith and Dwight, in their tour in 1829, did not hear of a single school anywhere for the education of girls. For many years the attention of the missionaries was turned primarily and mainly to the general work of preaching the gospel, and little special effort was made in behalf of women. The wives of the missionaries improved such opportunities as were presented to them, and three or four unmarried ladies had been employed in girls' schools, with special reference to educating the wives of native pastors and preachers. But during the last few years, a large number of thoroughly educated Christian women have been sent out, to engage in labors more immediately in behalf of their sex. Working at first through

the seminaries, in a little time they begin to labor in the homes of the people; go out on tours with missionaries; visit their former pupils; and establish girls' schools at various points away from the main centers. Their influence has been felt widely outside of their immediate sphere of labor. At Eski Zagra, some years since, a Bulgarian woman, loyal to her old church, pointed out to a missionary lady a fine, large stone building, that had been erected for a girls' school in that city, saying, "We owe this to you missionaries. Had you not come, nothing of the kind would have been provided." In no one respect has a greater change been wrought in the popular mind throughout the Turkish Empire than in regard to the position of woman; and had nothing else been accomplished by our missionary work, that were enough to justify all the expenditure incurred. The Home at Constantinople, the seminaries at Samokov, Broosa, Manisa, Marsovan, Aintab, Marash, Harpoot, and Mardin, are the central lights irradiating the darkness around.

4. The Scriptures are now for the first time offered to the people in their own native languages. The last line of the last translation — that into the Osmanli Turkish — was written on the 25th of May, three weeks before the Congress convened that was to give it free course in the Empire; and we are now prepared to circulate the Scriptures among all its principal nationalities, and in a form that commands the respect and confidence of their best scholars. When we reflect that the early churches of Asia Minor were led into the errors and superstitions which have since degraded them and broken down their influence largely for want of the Scriptures in the language of the people, to be their stay and guide and moral support, we may the better appreciate the importance of this work of translation, on which so much time, labor, and scholarship have been expended.

Next to the Scriptures, and a most important auxiliary, is a Christian literature, already reckoned by hundreds of millions of pages, embracing a wide range of works for educational objects and religious culture. Not the least important part of this is the religious periodical in five different languages, sending its messages week by week into all parts of the Empire. Who shall estimate the value of the labors of such men as Goodell, Riggs, Schauffler, and later of Pratt and Herrick, of Smith and Van Dyck, in their offering to the populations of the Empire the Word of God in their native tongues? or the hardly less important service to the cause of Christ and civilization, of those who have developed so varied and so extensive a literature?

5. Another fact to be considered in this connection, and which seemed necessary to complete the preparation of the public mind of all classes to receive the gospel, is the respect and esteem won for the Christian name by missionaries, especially during the last two or three years, by their labors in behalf of sufferers from the famine and the war. All the prejudice excited through the devices of ecclesiasties, and the gross misrepresentations of the character and motives of missionaries, have given way to love and admiration, and they are now welcome in thousands of homes before closed against them. The story of Eski Zagra, of Erzroom, of the men and women who during the past two years have given their time and strength, and life even, to the relief of the multitudes about them, constitutes one of the brightest pages in the annals of mankind.

Next to the regard for missionaries, and quite as influential on all classes, — Moslem as well as nominally Christian, — is the esteem in which evangelical Christians are held by the people, indicated by such remarks as these: "Protestants will not lie." "Protestants can be trusted." So when Protestants have been brought before Turkish courts, the very fact that they are Protestants has often led to an instant discharge without a hearing. And even in the wild mountains of Koordistan, during the last year, a savage Koord accepted the word of a Protestant when on the point of robbing and plundering his household, on this simple ground: "I can believe you. You are a Protestant." There has thus been gained the great vantage-

ground for laboring with all classes of the people. Till this was won, it was hopeless to attempt labor among Moslems. They pointed to Christians as no better than themselves, and the argument could not be refuted. It was necessary that a purer Christianity, and one worthy of the name, should be presented to them. That work has been accomplished, and now, as never before, are we prepared to push the work of evangelization, not among nominal Christians only, but among the Moslems also.

6. Nor ought we to omit other indirect results of the missionary enterprise from the presence and labors, at so many different centers, of so large a number of educated Christian men and women from this country. Other causes have had a share which we would not overlook; but if the superiority of western civilization is now recognized by a postal and telegraph system, by the beginnings of railways, by the use of iron-clads and Martini-Henry rifles; if Mohammedan doctors are skillful in expounding the Koran so as to admit of the Code Napoleon in courts of justice, and other innovations in keeping with the spirit of the age; if men of worthier character are sought to fill official stations; if less and less regard is shown for idols and images, and more and more for religious instruction in the old churches of the Christian name; if a higher standard of morals exists, and honest dealing commands respect; if a wide-spread interest in education has been awakened among all classes, represented by hundreds of schools, in which our text-books are used and our methods of instruction imitated, — it is largely due to American missionaries. A higher civilization has followed the introduction of the gospel, compelling the conviction that the truth is with us.

And now, at last, when in these various lines the work of preparation seemed complete, Divine Providence interposes to clear away the last hindrances to the free and full promulgation of the gospel. The power of Islam is broken; her military prestige destroyed; one third of the population delivered from their bondage; and religious liberty secured to a large portion of the remainder, under the protection of England. The selfish aims of the Great Powers of the world are overruled in the interest of the Kingdom of Christ. It is the Lord's doing, and it is marvelous in our eyes. The object set forth by Russia as her motive for engaging in the war is realized; the Christian races of the Turkish Empire are delivered from their bondage; the compensation justly anticipated by Russia as her due for the service is magnanimously given up; and that portion of the Empire where the great work of Protestant missions has been carried on is placed under the Protectorate of Protestant England.[1]

All through this late terrible war, — terrible in its miseries to all classes of an oppressed people, terrible in its scenes of suffering and outrage, — the Board and its missionaries have stood with their loins girt about and their lamps burning: knowing no distinction of race or religion; knowing no political interest, whether Turkish or Russian, but only men in suffering and wretchedness, and Christ and his cause; confident always that in some way and at some time the wrath of man would be made to praise God, that religious freedom would be secured, and that the work begun by American missionaries, the fruit of the consecration and toil and prayers of American Christians, would go forward to a yet greater success.

The action of the Berlin Congress, in opening the way for the free development

[1] England is to complete what Russia began. In assuming this grave responsibility England has given bonds to the Christian world that she will worthily fulfill the trust. It is a political necessity, at home and abroad, from which there is no escape. The Official Journal of St. Petersburg, of August 7, referring to the Congress and indirectly to the Protectorate, remarks: "Russia has secured the right of watching over its work, and she will not let it be reduced to a nullity."

Whatever may be the result, whether all or less than is anticipated, there can be no doubt that in Turkey, as in India, "all great human interests — peace, order, education, morality, and Christian progress" — are to be furthered by the Protectorate. Such is the conviction and the glad hope of every missionary.

of the work of evangelization in the Ottoman Empire, constitutes an era in the history of modern missions. It was the recognition of the missionary enterprise on the part of the Great Powers of the world. Freedom of religious opinion for all men, whatever their nationality or religion, finds acknowledgment in elaborate phrase five times over in the language of the treaty, — not altogether unlike, in solemn import for the destinies of an Empire, to the refrain that comes in again and again in the 107th Psalm: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The United States of America had no formal representative in the political discussions of that Congress, — no great name in the list of diplomats; but in the larger interests of mankind, in those interests that in this country have had their fullest development, and which give her a right to be among the nations of the earth, she was represented. It was fitting that an American, an American scholar, an American Christian scholar, a corporate member of the American Board,[1] should have been called by a special Providence of God to this high service; a man, too, who represented the higher forms of the Christian faith, the traditions of the Puritan Commonwealth, the spirit of the fathers of New England, — a spirit that finds new expression in mission stations, churches, and schools on which the sun never sets. It was time, also, that the Great Powers of the world should recognize missions as an important factor in the social and moral elevation of the human race. It was fitting that this recognition should be rendered to the American Board, as the oldest great missionary organization of the United States. It was a worthy tribute also to that venerable man, so long identified with the history of this Board, that his volumes on the Oriental Churches should be laid on the table before the Congress, as a record of what American Christians had done to settle once and forever this vexed Eastern Question!

Shall we not recognize this repeated interposition of the Head of the Church in behalf of the cause of missions in the Ottoman Empire with humble gratitude, and with new and earnest endeavor, follow his leading to the final triumph of his kingdom? The moral forces involved in the conflict, and now immediately connected with this Board, are represented by 132 devoted men and women from our churches and our best institutions of learning; by over 500 native preachers and teachers in active service; by 92 churches, with a membership of over 5,000; by 20 higher institutions of learning, — colleges, seminaries, and boarding-schools, — with an attendance of over 800 youth of both sexes; by 300 common schools, with an attendance of over 11,000; by 285 places of worship, scattered as so many light centers through the land, from the Balkans to the Bosphorus, and from the Bosphorus to the Tigris, where Sabbath after Sabbath over 25,000 men and women are gathered to listen to the gospel message; by the Scriptures in the various languages of the people, now distributed by tens of thousands of copies, and a Christian literature, from Sabbath-school lesson papers up to elaborate volumes on the evidences of religion and the history of the church; all now confirmed by the living examples of the power of the gospel, compelling the respect and enlisting the confidence of all, and reinforced by the wonderful events of the past year, when the vision of the prophet seemed realized, — "and kings shall be thy nursing fathers, and their queens thy nursing mothers." These are the moral forces now brought into the field, the fruitage of the patient labors and prayers of American Christians of the past sixty years; of the sainted dead, who lived and labored for this cause at home and abroad, some of whose names are precious in the memory of the church, and all safe in the Master's record; and of the living co-laborers unto this same blessed enterprise, whether at home or abroad.

The convergence of these forces, moving on different lines, — their concentration at this particular juncture, — marks the presence of the Leader of the sacramental

[1] Rev. Joseph P. Thompson, LL. D.

hosts, and may well fire our hearts and nerve our arms for the final struggle. Now, as never before, does it become us to push forward, and to turn to account the vantage-ground now gained and the preparation now so complete. Many of the followers of the false prophet recognize the doom of Islam and the speedy triumph of Christianity. It is only a question of time, and whether sooner or later depends, under the blessing of God, on the expectant faith and efforts of American Christians, to whom, preëminently, has been accorded this great privilege of republishing the unsearchable riches of Christ in Bible lands.

We enter now on a new period. Shall the future record be of a finished work, of a new era of Christian civilization in a region of the world so rich in all the elements of material progress, so precious in its memories of the past, and of such vast possibilities of influence on the destinies of mankind?

After prayer, in which Rev. Evarts Kent led, this paper was referred to a special committee, consisting of Drs. S. C. Bartlett and C. L. Goodell, A. L. Williston, Esq., Dr. Thomas Laurie, and Rev. Arthur Little, to report in the evening.

Dr. Savage, in behalf of the Nominating Committee, reported the following committees, and they were appointed: —

On the Zulu Mission. Dr. Zachary Eddy, Rev. John H. Denison, Rev. Henry Fairbanks, Rev. James Powell, Dr. Henry Cowles, Dr. Flavel Bascom, and Rev. Hiram Foote.

On the European Turkey Mission. Hon. E. H. Sawyer, Rev. L. H. Cobb, Rev. C. C. Creegan, Rev. H. P. Higley, Rev. S. W. Eaton, and W. J. Phelps, Esq.

On the Western Turkey Mission. Dr. George F. Magoun, Dr. John R. Herrick, Rev. Michael Burnham, Rev. Anson Clark, L. E. Herrick, Esq., Rev. B. D. Conkling, and Rev. Thomas G. Grassie.

On the Central and Eastern Turkey Missions. Pres. I. W. Andrews, Prof. T. W. Hopkins, Rev. James Brewer, Hon. J. Q. Adams, and Dr. A. B. Lambert.

On the Mahratta Mission. Rev. Henry F. Hyde, Rev. James P. Lane, Rev. William Kincaid, Rev. Charles Little, Rev. J. B. Fairbank, Rev. A. E. Tracy, and W J. Bruce, Esq.

On the Madura and Ceylon Missions. Rev. E. F. Williams, Dr. E. H. Richardson, A. Lyman Williston, Esq., Prof. George N. Boardman, Rev. C. W. Camp, Rev. George Huntington, and Rev. George Bushnell.

On the Foochow and North China Missions. Dr. J. Collie, Rev. Frank Russell, Pres. John Bascom, Rev. H. N. Gates, D. W. Fairbank, Esq., and Rev. W. A. Nichols.

On the Japan Mission. Prof. F. W. Fisk, Rev. S. M. Freeland, Rev. D. D. Frost, L. H. Boutelle, Esq., Rev. William Crawford, and Rev. L. Clapp.

On the Micronesia Mission. Dr. N. A. Hyde, George P. Davis, Esq., Rev. Leroy Warren, Rev. C. E. Dickinson, Rev. F. P. Doe, and Rev. George A. Coleman.

On the Dakota Mission. Rev. Joseph Ward, Hon. A. C. Barstow, Rev. John W. Dodge, Dr. T. M. Post, Gen. E. Whittlesey, Rev. A. F. Sherrill, and Gen. C. H. Howard.

On the Missions to Mexico and Spain. Dr. Joel S. Bingham, Rev. J. R. Thurston, Prof. William Porter, Rev. D. E. Curtis, Major Joseph C. Bridgman, and Rev. E. H. Betts.

On the Mission to Austria. Dr. E. H. Merrell, Pres. W. M. Brooks, Rev. J. W. Bradshaw, W. A. Talcott, Esq., H. H. Curtis, Esq., and Rev. L. Taylor.

On the Home Department. Dr. A. L. Chapin, Dr. George B. Safford, Hon. S. D. Hastings, Rev. Evarts Kent, and William C. Crump, Esq.

On Officers. Dr. Thomas Laurie, Samuel M. Lane, Esq., Gen. J. B. Leake, Peter Smith, Esq., J. N. Harris, Esq., Rev. J. W. Backus, and Rev. A. L. P. Loomis.

On the Treasurer's Report. Hon. A. C. Barstow, Hon. E. D. Holton, Philo Parsons, Esq., J. W. Scoville, Esq., C. A. Richardson, Esq., and D. R. Holt, Esq.

On Place and Preacher. Dr. S. G. Buckingham, Dr. Samuel Wolcott, Dr. M. K. Whittlesey, Rev. Samuel Johnson, George R. Hyde, Esq., and J. W. Stickney, Esq.

WEDNESDAY AFTERNOON.

The afternoon session was opened with singing, and prayer by Rev. E. J. Montague. Mr. Blatchford, of the Business Committee, reported that a memorial from the Dakota mission had been laid before that committee, and moved that it be referred to the committee on that mission, and it was so referred.

REPORT ON DR. ALDEN'S PAPER.

Dr. Goodwin, of the special committee on Secretary Alden's paper, presented the following report: —

The timeliness and value of this discussion cannot be overestimated. No subject goes more to the heart of the whole missionary enterprise, and none is more vital and urgent in its relations to the demands of the work, and the duty of the Church. Most happily and forcefully does this paper follow and supplement those presented a year ago, on "The Need of a Missionary Revival," and "The Claims of the Unevangelized on the Christian Church." Cogent as those arguments, moving as those appeals were, they must needs depend for their fruitage upon the degree with which the truth presented in this paper lays hold upon Christian hearts. Personal responsibility keenly felt, personal consecration earnestly made, must of necessity underlie all revivals, and determine all efforts for the salvation of men. Hence the importance of this discussion. It brings the argument for missions home, and puts the grip of it where it ought to be steadily and powerfully felt, — on the individual conscience and heart. It says, and says rightly, that all these obligations, relating to the spread of the gospel, lie at *our* doors; that the cry of these perishing millions ought to ring in *our* ears; that the burden of their deliverance from the thick night and nameless woes of heathenism ought to rest, and rest mightily, upon *our* hearts.

There can be no debate here. This obligation is as personal as the obligation to pray, as abiding as the needs of the unsaved. And it is to be met by no flurries of occasional enthusiasm, no spasms of occasional giving. It can only be met by a spirit of individual consecration, lifting its cry without ceasing in every closet, at every family altar, in every pulpit, and in every office and counting room and place of toil as well. And the burden of that utterance must be: "Lord, I am thine, — bought by thy blood, — covenanted, as to body, soul, life, all I am, all I hope to be, to do thy will. What wilt Thou have *me* — not the missionaries in Japan, China, India, Turkey, or the Islands of the Sea, — but *me* to do?"

What does it signify, brethren, that we bear the name of Christ unless we share his thought, his spirit, his work? If we are truly Christ's, our purpose, our consecration, our giving, our prayers, our labors, must in their intent, match his. And to such personal, earnest, life-long appropriation of the blessed responsibility of giving the gospel to the unsaved millions for whom Christ died equally with us, does this paper, in our Master's name, call us here and now. The Committee recommend its adoption.

Earnest remarks were made on the subject by Dr. Goodwin, Hon. William E. Dodge, Drs. Judson Smith, Eli Corwin, and George L. Walker; Dr. F. W. Fisk led the assembly in prayer, and the report was accepted.

REPORT ON THE HOME DEPARTMENT.

Dr. Chapin, of the Committee on the Home Department, presented the following report and resolution: —

The Committee to whom the report on the Home Department was referred, offer the following suggestions: —

As heretofore, so now, this part of the report of our Prudential Committee brings to view chiefly the financial figures and facts which are of vital importance to the practical operations of the Board in every department of its work. The following items seem to demand special notice and consideration at this meeting.

1. We meet the cheering fact that the Prudential Committee have succeeded in providing for the ordinary current expenditures of the past year without incurring debt.

2. It appears that the few and simple general agencies for awakening and stimulating missionary interest and securing contributions are well conducted, at small outlay from the treasury; and that this item of expense is to be still further reduced by leaving vacant the office from which Secretary Warren now withdraws by resignation, and depending on the spontaneous action of pastors and churches, by methods of their own devising, to sustain interest and effort in New England.

3. The three Societies of women, auxiliary to this Board, have steadily gained in numbers, efficiency, and the amount of funds contributed to the common treasury for sustaining their special department of the work. Our Christian women are now contributing about one sixth of the annual receipts of the Board. It is, however, fitly said, that "the main value of this auxiliary is in the warm, intelligent, personal missionary interest awakened and nurtured among women and children, and through their instrumentality diffused everywhere among the churches.

These facts give occasion for gratitude to God, and for encouragement in faith and hope, and renewed effort, as in this our annual Convocation we bring ourselves anew into sympathy with the Master and with one another, for the blessed enterprise of the world's redemption.

But there is another aspect of the case; facts of another kind meet us in the "Financial Review of the year," which may well awaken solicitude, and earnest inquiry, and fervent prayer for divine wisdom in devising measures for advancing this work.

4. It is evident that there has been a sad failure to fulfill the promise and purpose implied in the resolution adopted last year, advising the Prudential Committee to look to the churches for the sum of $500,000, for that current year. By the special effort made at the meeting in Providence, the old debt was indeed cleared off, and high hopes were kindled; but the "earnest appeal to the ministers and churches" to follow up that effort by bringing in the full tale of contributions confessedly needed, has altogether failed to swell the current income.

5. It is a humiliating fact, that we are saved from the burden of another debt only by the extreme prudence of our Prudential Committee, reducing expenditure whenever practicable, and declining to assume new responsibilities even when Providence has thrown the door wide open, and the most pressing call comes from those already on the field, for reinforcements.

6. The figures show clearly that outside of New England, less than one half of our churches make any contribution for the cause of Foreign Missions. And furthermore, it seems fairly to be inferred from the statistics, that even in the churches which contribute regularly, but a small part of the members are actually enlisted to do anything for this object.

7. At the same time we have the distinct statement of our Prudential Committee, that "we shall wrong ourselves, and cripple our missions, unless, entering upon the new year with the full purpose expressed in our resolution of a year ago, we also faithfully execute the purpose, and see to it that the income of the year upon which we have now entered do not fall below the full sum of $500,000. Only thus can we change this perilous process of a continuous reduction of expenditure below the necessities of the missionary work, into an honorable and animating advance."

To meet this crisis, to put an end to this suicidal policy of curtailment, and set forward this work of evangelizing the world, as God, by the providential movements of the day and by the Redeemer's ever binding word of both command and promise calls on this Board to do, the responsibility of bearing a part in the sacrifice and service of this work must be laid and pressed home on the conscience of every individual member of every Congregational church in the land.

Your committee therefore recommend the adoption of the following resolution:—

Resolved, That it is of vital necessity to the continued life, efficiency, and enlargement of the missionary work of this Board, as well as to the prosperity of our churches and to the spiritual life and growth of their individual members, that measures be devised to enlist every member of each church, and as far as practicable of the associate congregation, personally, in the privilege and duty of systematic and regular contributions to the cause of Foreign Missions.

COMMITTEES TO REPORT NEXT YEAR.

The President appointed members of committees to report on the several missions at the next annual meeting, as follows: —

Zulu Mission. Dr. J. O. Fiske, Hon. Frederick Billings, and Rev. C. T. Collins.

European Turkey Mission. Dr. Daniel March, Hon. W. W. Thomas, and Rev. W. S. Palmer.

Western Turkey Mission. Dr. A. J. F. Behrends, Hon. Benjamin Douglas, and Rev. Reuen Thomas.

Central and Eastern Turkey Missions. Rev. A. H. Plumb, A. D. Lockwood, Esq., and Rev. H. S. De Forest.

Mahratta Mission. Rev. G. B. Willcox, Z. S. Ely, Esq., and Rev. E. Y. Hincks.

Madura and Ceylon Missions. Dr. Henry M. Scudder, Dr. M. H. Buckham, and Rev. Burdett Hart.

Foochow and North China Missions. Rev. Alexander McKenzie, Rev. Arthur Little, and Hon. Horace Fairbanks.

Japan Mission. Dr. Austin Phelps, Hon. William B. Washburn, and Rev. E. G. Selden.

Micronesia Mission. Dr. W. M. Taylor, Henry E. Sawyer, Esq., and Dr. J. G. Vose.

Mexico and Spain Missions. Dr. George W. Field, Hon. John B. Page, and Rev. Evarts Kent.

Austrian Empire Mission. Dr. William M. Barbour, Samuel Holmes, Esq., and Rev. G. T. Ladd.

Dakota Mission. Rev. E. Whittlesey, Douglas Putnam, Esq., and Rev. Josiah Strong.

The session was closed by prayer in which Dr. G. P. Nichols led.

WEDNESDAY EVENING — LETTERS OF EXCUSE.

The Board assembled at the hour named, and the session opened with devotional exercises, Rev. William M. Whipple, of the Persian mission, leading in prayer.

Letters were read from His Excellency, Horace Fairbanks, Governor of Vermont, and from Dr. James G. Vose, of Providence, R. I., excusing their absence from this Annual Meeting. Communications of similar tenor were also announced as having been received from the following Corporate Members of the Board: Drs. R. Anderson, J. W. Chickering, William Thompson, John Forsyth, Ray Palmer, P. R. Hurd, Z. Eddy, F. A. Noble, H. Mead, James W. Strong, J. O. Fiske, C. B. Hulbert, J. H. Seelye, William I. Budington, J. W. Hough, G. W. Blagden, T. H. Hawks, J. W. Wellman, D. L. Furber, O. E. Daggett, J. H. Means, J. S. Hoyt, J. J. Carruthers, N. Porter, and William Warren; Revs. S. G. Willard, J. H. Coulter, J. L. Jenkins, J. G. Johnson, L. T. Chamberlain, C. R. Palmer, and Henry Fairbanks; Hons. Alpheus Hardy, Douglas Putnam, O. E. Wood, A. L. Grimes, William Hyde, J. B. Eldridge, N. Shipman, and Frederick Billings; W. J. Breed, F. C. Sessions, J. S. Wheelwright, H. E. Sawyer, and Samuel Holmes, Esqs., and Ebenezer Alden, M. D.

REPORT ON DR. CLARK'S PAPER.

Dr. Bartlett, of the special committee on Secretary Clark's paper, presented a report as follows: —

The paper upon "The Gospel in the Ottoman Empire" reviews a remarkable chapter in the leadings of God's wonder-working Providence and grace, and fitly characterizes the latest tributary event, — the Treaty of Berlin, — as marking "an era in the history of modern missions."

The minds of the thoughtful observers have for many years turned to the Turkish Empire with the deepening conviction that here is a central and strategic point in the struggle of Christ's kingdom for the mastery of the world, and the possible scene of some great religious revolution, not far distant. That noble capital, with its magnificent site and matchless harbor, the coveted object of Constantine and Napoleon, of Mohammed II. and Peter the Great, unites the East and the West. Those attractive regions, the ancient seats of civilization and religion, the birthplace of Homer's poems and John's Gospel, still contain in their multitudinous races, languages, and sects, channels of influence through the whole Orient.

Here we have recognized the guidance of the good hand of God, in the seemingly incidental, and, as it were, accidental introduction of the missionary work into the very heart of the empire; in the unforeseen changes in its plan of operations; in the repeated overruling of hostile machinations, to the furtherance of the gospel; in the sudden arrest, more than once, of the hand of persecution when it was just lifted to strike its heaviest blows, and in the wringing of concession upon concession from the most intolerant of religions. Meanwhile we have seen the young blood of a living Christianity flowing through the veins of an effete but still fierce and formidable empire, dotting the land with churches and schools, colleges and theological institutions, sprinkling it with ardent Christian workers and cultivated Christian women, until we had learned to look for some great and radical revolution as sure to come in due time, we knew not when, nor how, We knew not that it would be peaceful. There were even possibilities that a great and terrible fanaticism might be desperately aroused, and the freedom of the gospel bought by great convulsions and martyr blood.

And now we cannot but look with admiration, not unmingled with awe, upon the simple and unexpected stroke with which the God of missions has solved the difficult problem, and changed the whole religious outlook in the empire. We admire the wisdom which aroused and used the ponderous Russian power thoroughly to humble the intolerant Moslem, and at the critical moment arrested all further encroachments; which guided the great powers of Europe to insist upon a religious toleration which we were not even prepared to expect, and thus moved a British ministry, to which perhaps our sympathies were not strongly drawn, by a surprising side-stroke of policy, to place the chief Christian nation of the world in the guardianship of the great reform.

We would not be too sanguine. We fully recognize the historic difference in the Turkish Empire between promise and performance. We are prepared for characteristic delays, and evasions, and plausible violations. But we remember that the edict has gone forth in the hearing of the world, under the solemn sanction of the world's mighty powers, who record in the sixty-second article of their treaty, that they "take note of the spontaneous declaration of the Sublime Porte" and legislate thus: —

"In no part of the Ottoman Empire shall difference of religion be alleged against an individual as a ground for exclusion or incapacity as regards the discharge of civil and political rights, admission to the public service, functions, and honors, or the exercise of the different professions and industries. All persons shall be admitted without distinction of religion to give evidence before the tribunals. Liberty and the outward exercise of all forms of worship are assured to all, and no hindrance shall be offered to the hierarchical organization of the various communions, or to their relations with their spiritual chiefs."

Whatever may be the possible short-comings in the fulfillment of this stipulation, it stands on record henceforth as the grave and solemn recognition at last, by the governing powers of the world, of the rights of missions and Christianity, and carries with it a reflected significance that might well startle the Empires of Russia and Austria themselves. And we have no hesitation in thinking that this transaction deserves to be counted in the same class with the extinction of idolatry in Oahu, with the overthrow of the East India Company's opposition to the gospel, with the unlocking of the ports of China, and with the wonderful preparation in Japan. And when we "take note" of it, our hearts kindle with gratitude to God, and we feel ready to exclaim "Alleluia, for the Lord God Omnipotent reigneth."

After remarks by Rev. G. F. Herrick, of the Western Turkey mission, Drs. Laurie, of Providence, R. I., Goodell, of St. Louis, and Jessup, of Syria, the report was accepted, and the congregation united in prayer, led by Dr. Wolcott, and in singing the doxology.

THURSDAY — REPORTS OF COMMITTEES.

The morning session was opened with singing, and prayer in which Rev. C. H. Richards, of Wisconsin, led. In the course of the morning and afternoon the committees to whom different portions of the Annual Report from the Prudential Committee had been referred made their reports, severally recommending that those portions which had been referred to them be accepted and printed.

The Committee on the Zulu mission reported : —

Although the year's mission work in this field has been annoyed and somewhat retarded by wars among adjacent tribes, we have cause for gratitude to God that our missionaries have been able to hold their ground, and may yet look hopefully towards their future.

Viewed comprehensively, the future, from the Zulu stand-point, seems to your committee to call for special study. We assume that all missionary plans and work should follow the indications of God's will, made through his providence. This providence has shown his hand in those recent explorations which have laid Central Africa open to the civilized world. Guided by this same fore-ordering providence, the American Board has "builded better than it knew" in founding, years ago, this Zulu mission, which to-day rises before the American people in new and most inviting aspects, as perhaps the best possible base for mission work in the heart of Africa, it being wholesome in climate, convenient in location, and in every respect adapted for training native helpers for mission work on that continent.

Nor would we overlook, or in anywise disparage the African youth of our own country, nor the noble work in progress under a sister Association for training them to bear a hand in the redemption of the land of their fathers.

Moreover, the recent movements of our British fellow-laborers in missions should be an inspiration to ourselves. As if waking to some just sense of their obligation to give Africa the gospel, to offset ages of cruel wrong against her sons and daughters, they challenge the American people (equally guilty) to a noble emulation in this tardy but just repentance and reparation.

The leading mission Boards of Great Britain are moving earnestly towards the evangelization of interior Africa, and having suggested to this Board to take a portion of that newly discovered country, they nobly invite our coöperation. This spirit of the British people takes definite form in the recent proffer, by Robert Arthington, Esq., of Leeds, of one thousand pounds sterling, upon certain conditions, as a nucleus for our enterprise.

In view of this offer, and under the conviction that the providences of God indicate an unquestionable and emphatic call to this work, your Committee recommend the following resolutions : —

1. That the Prudential Committee be requested to spare no pains to foster, sustain, and if possible, enlarge their mission work in the Zulu field.

2. That they consider the expediency of issuing an appeal to the American public, to create a special fund to enable the Committee to respond to the proposal of Mr. Arthington, and to the coördinate invitation of Missionary Societies of Great Britain; to the end that the American people may bear their part with their British brethren in the spiritual redemption of Africa.

This report was accepted and the resolutions were adopted.

The Committee to whom was referred the report on European Turkey state : —

Much of the field of the European Turkey mission was the seat of war, with its consequent evils. Every part has felt its influence in excitement and distraction, and at some times and places ordinary missionary labor has been very much interrupted.

Yet your Committee desire to record, first *for our missionaries*, that they have made peril and suffering around them witness the beauty and worth of Christian courage, Christian kindness, and Christian discernment, so that Turk and Russian have vied with each other in affording them protection; and it is believed that to these, as also to the Bulgarians, the Gospel has been commended, and thus a vantage ground for future influence gained.

We recognize the bearing of Russian officers to our missionaries, as in harmony with Russia's declared aim, to bring in a day of larger religious liberty for Turkey.

And secondly, — looking away from men to God, — most gratefully do we desire to record, with the report of the mission, that the promise standeth sure, as repeatedly fulfilled, "He that keepeth Israel shall neither slumber nor sleep."

Respecting the Western Turkey field it was said: —

The members of this Committee appointed a year in advance, have, in common with their associates and the whole Christian public, had their attention strongly drawn during the year to God's Providence in the Turkish empire, and especially to the bearing of passing events upon our missionary work centering at its capital. They could not have been blind to these things if they would. That in all this period of violence and tumult, our brethren and sisters there have been so sheltered and guided of God that they have won the confidence and profound respect of all parties, and that the report put into our hands could truthfully say, "there has been no cessation of effort, not a missionary or a native preacher withdrawn from his post, no schools suspended, but the work everywhere vigorously kept up," ought not only to make our gratitude for the past lively and deep, but our faith and hope for the future robust and strong. Has not the Master kept the mission from decline in such extraordinary difficulties, in order that, in the changed conditions of that country, it may now be carried forward with increased advantage, and with more vigor, men, and means?

We note with exceeding pleasure the influence of suffering from war in turning many hearts to God for help; the new interest in the preaching of our brethren; the evidences of the Spirit's presence with them; the addition of eighty-one by profession to eleven of the thirty churches; the liberality shown in sore impoverishment, famine, and distress, — especially in Cesarea, where the contribution represents a sum fifteen times as large as it would in this country; the growing interest in Christian schools and literature in a land where three days' labor is required to procure a reading book; and the steady progress made in training native laborers.

Especially would your Committee emphasize the remarkable changes in favor of the education of women, and the delightful influence of those converted in the girls' schools upon their relatives. It is meet that in that empire, where brutal depression of woman is brought nearest to Christendom, this wonderful reform should take place, to which the sisters in our churches have given so much heart and help. This Board should congratulate all Christendom upon the fact that "the Bible is now offered in their native languages" to the people of Turkey, and upon the auspicious time of the completion of the sacred task of translation — when something more nearly approaching our own religious freedom promises to be hereafter enjoyed among them. It is also to be noted, that there is a strengthened interest in the conversion of the Greek population of Turkey, and in the education of Greek children. This also comes at a time when Protestant Europe is looking for a new future of the Greek race.

On all accounts there is occasion for satisfaction and hope, in that our representatives at and near the great center of political interest in the East, have steadily pursued the Lord's work unentangled by the politics of Asia or of Eastern and Western Europe, devoted to the salvation of souls with a single eye, and now prepared to go right on in the new era opening, whatever the fortunes of nations and races may be, extending the knowledge of the Saviour among the perishing of all classes in the present Turkish Empire.

In regard to the Central and Eastern Turkey missions the Committee reported: —

It seems to your Committee certain, that great as has been the success of the Central and Eastern Turkey missions in their past history, all this is but a work of preparation. The report for the past year shows very satisfactory progress in that work. This is the more encouraging, inasmuch as from the disturbed state of affairs in Turkey, and the impoverished and suffering condition of its people, we might have anticipated less favorable results. Your committee note with gratitude the prominent place which God is giving to Christian education in these fields, and see in this an assurance that true Christianity must of necessity have a commanding influence there, in that immediate future which a divine providence has so manifestly decreed and is just now inaugurating, — an influence which shall not merely affect and bless these lands, but which shall also most surely affect and bless other lands, lying as yet in darkness, all about and far beyond them.

A highly valued laborer has been removed by death from each of these missions, — Mr.

Bickford, — a man of eminent fitness for his work as teacher in the Seminary at Marash, — having just learned, and begun to preach acceptably in the Turkish language, has been taken from the already weakened forces of the Central Turkey mission, and Miss Nicholson, a most amiable, gifted, and devoted laborer, possessed of an inspired zeal which nought but a love for Christ and for the souls of men, knowing no bounds, could produce, after but a few months more than one year's service, has been taken from the Eastern field. Yet the hearts of the missionaries on these fields are still, as in past years, strong through faith, and hope, and devotion.

Important outposts given to their charge, and which must be held in the strength of the Captain of our Salvation, by his help they are resolved that they WILL hold, but their most earnest cry still is, as to God, so also to His Church, for more helpers in this work.

In concluding this report, we can but notice with grateful amazement, the wonderful workings of God's providence in, through, and far outreaching the plans, hopes, conceptions, and labors of his Church, and revealing a meaning to its work of which it never dreamed; and we must be reminded that thus the voice of our divine Lord is bidding us, from this new and advanced standpoint, and as in the dawn of this new day the mists are rising from the fields beyond, to lift up our eyes and behold, for they are all white and ready for the harvest.

The Committee on the Mahratta mission say: —

We are cheered by the evidence that God continues to smile upon the labors of our brethren on that most interesting field. Although special difficulties and discouragements have attended the work during the past year — such as the continuance of the famine, with its resulting fever, scattering the flock and producing great fatality; the diminution of the working force of the mission by the death of the devoted Mrs. Fairbank and the permanent retirement of Mr. and Mrs. Hazen, Mr. and Mrs. Atkinson, and Miss Ashley from the field; and the unusual activity of high church Episcopalians in the destructive work of proselyting, —the growth of the mission both in numbers and spiritual activity and power is gratifying. We are cheered by the character of the converts, even Hindus, as the report says, expecting native Christians to be more upright in their dealings than themselves, and government officials placing a confidence in their integrity, though they are usually from the lower castes, which they do not feel in that of the heathen.

The Committee are particularly impressed by the versatility of method employed by this mission in bringing the truth to bear on the minds and hearts of the people. A hopeful feature is the increasing number of native volunteer workers, — young men talking Christ by the way, and native female readers, without help from the missionaries, reading the Scriptures, conducting meetings, and impressing the truth. Dr. Ballantine reports about a third of all the Christian women in his field as thus employed.

The Committee on the Madura and Ceylon missions reported: —

The Madura Mission has been sorely afflicted in the death of the venerable Dr. Tracy, who, after a service of nearly forty-one years, has fallen asleep in the Lord. Three weeks before his death he was permitted to welcome his son to the work to which he had given his life, and another missionary, with his wife, is now on his way to this field. Though the mission has been compelled, by the famine, to devote a good portion of its strength to the alleviation of distress, the year has been one of spiritual blessing. The spirit of inquiry has been unusual. The ministry of relief, both in the distribution of food and in the care of the sick, has removed prejudice, and given access to homes heretofore closed.

It is also a gratifying fact, that native benevolence, though diminished in amount, has not, considering the diminished resources whence it has come, really fallen off.

Could our churches rise to the height of their privilege, and send out the needed reinforcements, there is abundant reason to believe that the harvest, so long waited for, might be speedily gathered; that scenes like those witnessed by our Baptist brethren among the Teloogoos, where 8,691 persons were received to the church between June 16 and July 31, in the present year, might be witnessed also in Madura. Shall we be recreant to our trust, when the blessings of Pentecost are seemingly within our reach?

Respecting the missions in China the report states: —

The Committee have read with much interest the Reports of these missions. In the Foochow mission, every depatment of the work is in a healthful and hopeful condition,

giving promise of steady growth and sure fruitage. In the North China mission there are some things of special interest: —

1. At Tungcho, the educational center of the mission, God's spirit has come into the hearts of the scholars with reviving and converting power, and as these scholars come from every station of the mission, the radiating influences of this revival must be wide-spread and far-reaching. It is an encouragement to faith, that in a land with no Christian traditions or conventionalities, this revival followed the week of prayer, furnishing another proof of the fact, that prayer and its twin attendant, inseparable from it, *earnest work*, are the divinely appointed forces that, respectively, lay hold on God and men, and link them together.

2. In God's providence the missionaries have been almoners of the contributions made for the famine-stricken. To the work of relief they have given much time and effort. And this has not been wasted labor, — for this, man's great extremity, has proved to be God's opportunity. The adamantine wall of Chinese exclusiveness has been in some measure broken down. The missionaries have gone into the Chinese homes with their sympathy and help, and thus, upon the heart-hinges of thousands to whom they have ministered, has the door swung wide open. For reinforcements to fill their thinned ranks, the brethren make an earnest appeal, and this appeal your Committee would second, and emphasize.

In regard to Japan it was said: —

Your Committee are highly gratified with the evidence presented in the Report of the progress of our missionary work in Japan during the year. The indications of such advancement are seen in the increase of the number of churches from eight to ten (all but two of which are self-supporting), in the addition of nearly one hundred to their membership; in a considerable reinforcement of the mission; in the remarkable success of the efforts made in behalf of the women; in the great prosperity of the training-school at Kioto, and its increasing efficiency in raising up native helpers; and especially in the organization of a Home Missionary Society, to which *all* the churches contribute, — thus far a model, both in liberal giving and prudent management, for similar societies in other lands. But there seems to be pressing need of establishing and amply endowing a Christian College to provide a suitable native ministry, and Christian literature.

Your Committee are profoundly impressed with those providences of God which, in so remarkable a manner, have opened the empire to Christian missionaries and a Christian civilization, and they cannot but think that our mission, among a people at once so promising and receptive, should call forth in a marked degree the sympathies, the prayers, and the contributions, both of men and of money, from the constituency of this Board.

The Committee on the Micronesia mission reported: —

Your Committee are gratified to find that the missionary work in these distant islands, so richly blessed in the past, still gives evidence of steady progress. The thirteen churches making report, have received to their membership, within the year, 353, an increase far above the average of church growth in our own country.

The retrograde movement reported in one or two churches only repeats the lesson we are learning at home, that the fidelity and devotion of church members can be maintained only by persistent and faithful Christian training.

The spirit of self-sacrificing benevolence manifested by some of these churches is worthy of special notice. In poverty, and amid the distress of famine, they have not withheld generous contributions of money and the products of their own labor, to maintain their teachers and send the Gospel to others.

The point of greatest interest perhaps, in the history of this mission, is the illustration it affords of the efficiency of native helpers in prosecuting missionary work. The remarkable testimony is given that no part of the work in Micronesia has been more prosperous than that in the Mortlock Islands, — out-stations of Ponape, — which has been conducted wholly by native laborers. And in no part of the field does the work, thus far, seem more genuine. It can be truly said of these native converts, trained in the mission schools, when they returned to their own or went to other islands, "the hand of the Lord was with them, and a great number believed and turned unto the Lord."

Thus there comes from these far-off islands of the Pacific, fresh evidence of the living power of our religion and that the means for the regeneration of heathen lands, under God, are to be found among converts from heathenism itself.

The Committee on the Dakota mission reported: —

The Committee are glad to find, from the report of the Dakota mission, that this year has been one of progress, carrying forward the work at all the stations, and giving gratifying proof of the power of the gospel to regenerate even the wildest and most turbulent of human beings. They join with the missionaries in rejoicing over the completed translation of the Bible into the language of the Dakotas, and would also beg the sad privilege of sharing in their sorrow over the loss of her who had served her Lord so loyally among the Teetons, and was so suddenly called to enter into his joy.

In reference to the work for the future, the Committee take this occasion of bringing before the Board, and thus most effectively before the members of our churches, a few points that in their judgment should be kept prominently in mind.

First. The Indians are not dying out. This long cherished and often expressed belief of romancers and popular speakers, is not sustained by facts. This is not the place to argue the question, but the assertion that they are not dying out, but on the contrary are increasing, can be amply sustained. But a single glance is needed to see how vital a point is here involved. If they are dying out, it is still our duty as Christians to do all in our power to save the remnant. On the other hand, if they are to remain among us, and form an essential and a valuable part of our national life, then it becomes very necessary to adopt plans that shall not only work harmoniously in the present, but look very far into the future. The Christian people of our country have no longer any right to cherish the hope, even ever so faintly, that the "Indian Question" is going to be settled by the "visitation of God" through the agency of disease. We will not believe that they have *ever* felt that it should be settled by extermination.

Second. The policy of massing the Indians in great numbers, by gathering them all into the Indian Territory and upon a few large reservations, is fatal to all true progress. It is a plan that sounds plausible and seems feasible, but even if it were possible it is not right. It cannot be done without disregarding the rights of every tribe that would be affected by the plan.

There are two motives that urge the adoption of this plan: *First*, the greed of white men who look with longing eyes upon the lands now held by the Indians; *second*, the half lazy, half sentimental way of looking at the "Indian Question," which is prevalent among many good men and women. It is a dream of many to find some wholesale way of civilizing and Christianizing the Indian. Yes! bring them all together and then we can work upon them in the mass, and do up the job by contract. This relieves us of personal, individual responsibility. And then what a beautiful theory it is to have all the Indians together by themselves, and away from us! But do we reason so regarding the other races that share this land with us? We must not forget that our children are to inherit this land *with the Indian*, as well as with the German and the Scandinavian, the Irishman and the Chinaman.

Third. Since they are to remain and form a part of our nation, under conditions similar to those which will govern other nationalities, the sooner our legislation recognizes and conforms to this fact, the better for them and for us. We should then do all in our power to see that the proper legislation is secured and made effective, so that the Indian may everywhere have the privilege of taking the public lands and holding them like any other citizen. He should also, as soon as possible, be placed under the protection of the same laws which protect us, and should be punished for their violation by the same courts and the same officers that try and punish white criminals.

Fourth. In this connection your Committee would allude to the memorial referred to them from the Dakota mission. It would indeed be a thing greatly to be regretted, if from any cause there should be a feeling on the part of any religious body that it had exclusive right to give missionary instruction. The principle of entire and unrestricted religious liberty is too firmly wrought into our civil as well as our religious life to be safely disregarded, on any pretext.

The Committee also heartily second the suggestion of the memorial "that the true civil as well as spiritual regeneration of our Indian tribes is by the power of the gospel of Christ, and that *now* is the time for Christians of every name to push forward missions, with renewed vigor, among this people."

As the American missionaries furnished the true solution to the "Eastern Question," so have the missionaries of this Board wrought out the solution of the "Indian Question" of

this country. They have applied the gospel faithfully, and nothing but the gospel to this problem, and the gospel has solved it.

If the gospel had at last found here a task too hard for its accomplishment, there would have been no hope for us. If the Indian cannot be saved we are *all* lost. Therefore we say, *now* is the time to press forward more vigorously, because we can do so more hopefully than ever before, and because if we do not list the Indian up into citizenship by the gospel, he will drag us down into barbarism.

Respecting Mexico and Spain the Committee say: —

The opposition to our missionary labors in Spain is by no means abated, yet the increased number of copies of Scripture put in circulation by the British and Foreign Bible Society, advancing from 49,000 for the preceding year to 67,000 for the present, is an encouragement to prosecute the work, cheered by the hope of seeing the good seed of the word springing up and yielding a rich harvest.

From Mexico reports are meager. Mr. Edwards and wife are struggling on in the midst of much encouragement on the one hand and serious opposition on the other. The urgent call for additional laborers in this field should be considered.

In regard to the Austrian mission it was said: —

The mission in the Austrian Empire is carried on in the face of no common obstacles. Romanism backed by the civil power of a great empire; religious degradation appearing in the form of contempt for Christianity on the part of the intelligent, and superstition and formalism on the part of the ignorant; the lack of moral sense which is the natural outcome of priestcraft, — these with other elements of difficulty make the field one of peculiar hardship. Nevertheless the work of the year is not without its encouraging features; and, even if little, in visible form, were accomplished, it would not prove that the mission should be abandoned. These seemingly feeble works often become the initial points of power when the day of the Lord's visitation is at hand. It is particularly gratifying that foundations have been so well laid in Gratz that they seem likely to abide, although missionaries are to be withdrawn; and also that at Brünn, the whole time of the missionary "has been fully and delightfully occupied in making known the word of life." And even at Prague, in many respects the most discouraging of the three stations, although little has been accomplished that can be presented in statistics, we find ground of hope in the courage and faith of the workers.

This courage and confidence both of the missionaries and the helpers in the Austrian Empire, is a demonstration of their call to their work, and an earnest, also, of blessed results. Our duty to support them by our prayers and contributions is clear.

We cannot close this report without recalling the fact, that Austria was at one time Protestant, and that for nearly a generation scarcely a youth was found to enter the Romish priesthood. Now the Protestant missionary finds himself opposed by both Romish and civil power. But who knows whether, in the turnings and overturnings, whose swift incoming and passing nearly bewilder us, the defenders of a pure faith may not again have control among these human and terrestrial forces, and an empire be born again in a day? Then shall those who have gone forth in feebleness and weeping, bearing precious seed, return with great joy, bringing their sheaves with them.

The report on Western Turkey was followed by some remarks by Dr. Magoun, chairman of the committee, and an address by Rev. George F. Herrick, of the Western Turkey Mission. The report on the Dakota Mission, presented by Rev. Joseph Ward, of Yankton, was also followed by addresses and remarks at some length, by Dr. S. R. Riggs, of the mission, General Whittlesey, of Washington, Secretary of the Indian Commission, Dr. Post, of St. Louis, Hon. J. V. Farwell, of Chicago, Rev. H. A. Stimson, of Minneapolis, Dr. Wolcott, of Cleveland, Dr. A. C. Thompson, of Boston, Rev. Joseph Ward, of Yankton, and Hon. A. C. Barstow, of Providence, and the report was recommitted for a slight amendment, which was made by the Committee. Preceding the report on the Zulu Mission, Dr. M. McG. Dana, of St. Paul, Minnesota, made an able and earnest address, urging that, for many reasons, and specially in view of the fearful wrongs heretofore inflicted upon

the people of Africa, American societies and American Christians should unite with those of Great Britain in prompt and vigorous efforts to plant the institutions of the gospel in the heart of that continent.

TREASURER'S REPORT.

The Committee to whom the Treasurer's report was referred reported that: —

Beside the full certificate of the Auditors appointed by this Board, to the correctness of the account, your Committee have also seen the certificate of the sub-committee appointed by the Prudential Committee, that they have made monthly examination of the Treasurer's accounts, and have given certificates thereof in his books; and also that they examined his books up to August 31st, on which this account is based, as also the certificates of stocks, notes, bonds, etc., in his hands, in which the permanent funds of the Board are invested, and found them all correct.

Your Committee have also sought explanation of the Treasurer respecting every item in his account, have looked into the manner of keeping his accounts, especially that with his London bankers, into the authority given by the Prudential Committee for monthly drafts and the manner of making remittances, into the value of the securities now held by the Board, which represent its permanent funds, and in fact, into the whole method of accounting for, and administering the contributions of the churches which pass through his hands.

Your Committee are glad to be enabled to report their high satisfaction with the methods adopted by the Prudential Committee to secure so careful an oversight of the Treasury; as well as with the clear and accurate accounting and statements of the Treasurer.

They congratulate the Board, that in passing through a season of unexampled fluctuation and depreciation of all values, they have good reason to believe that the securities which they hold, for their permanent funds, are worth more than the amount at which they stand in the Treasurer's account.

At the close of the session Thursday morning, Rev. Albert Bushnell, of the Gaboon mission (now of the Presbyterian Board), led in prayer.

AFTERNOON — THE LORD'S SUPPER.

The sacrament of the Lord's Supper was administered in two churches, to a large number of communicants, as usual on these occasions; Dr. A. C. Thompson and Rev. William Walker, formerly of the Gaboon mission, officiating at Immanuel Church, and Dr. Henry Cowles, of Oberlin, and Rev. G. F. Herrick, of the Western Turkey mission, at the Spring Street Church.

PLACE AND PREACHER FOR THE NEXT MEETING.

At the business meeting, after the communion service, the Committee on Place and Preacher reported, recommending that the next annual meeting be held at Syracuse, N. Y., and that Dr. G. F. Magoun be the preacher and Dr. J. M. Manning his alternate. They also recommended that the following persons be the Committee of Arrangements for the meeting, with power to add to their number, namely, Drs. A. F. Beard and J. C. Holbrook, John Duren, Esq., Dr. Nelson Millard, James A. Skinner, Esq., Rev. E. Van Slyke, Hon. N. F. Graves, Dr. E. G. Thurber, and Thomas Hooker, Esq. This report was accepted and the recommendations were adopted.

OFFICERS.

Dr. Laurie, in behalf of the Committee on Officers, reported, stating that Abner Kingman, Esq., on account of enfeebled health, had resigned his office as one of the Prudential Committee, and recommending the election of the following persons, who were chosen by ballot: —

President.	*Vice-President.*
Mark Hopkins, d. d., ll. d.	Hon. William E. Dodge.

Prudential Committee.

Augustus C. Thompson, d. d.
Hon. Alpheus Hardy.
Ezra Farnsworth, Esq.
J. Russell Bradford, Esq.
Joseph S. Ropes, Esq.
Egbert C. Smyth, d. d.
Edwin B. Webb, d. d.
C. C. Burr, Esq.
Elbridge Torrey, Esq.
Rev. Isaac R. Worcester.

Corresponding Secretaries.

Nathaniel G. Clark, d. d.
Edmund K. Alden, d. d.

Recording Secretary.

John O. Means, d. d.

Treasurer.

Langdon S. Ward, Esq.

Auditors.

Hon. Avery Plumer.
Arthur W. Tufts, Esq.
J. M. Gordon, Esq.

NEW MEMBERS.

Dr. Robbins, of the Committee on New Members reported, recommending that the following persons be elected as Corporate Members of the Board, and they were chosen by ballot: David Whitcomb, Esq., of Massachusetts, A. F. Beard, d. d., of New York, R. G. Hutchins, d. d., of Ohio, J. K. Scarborough, Esq., and F. W. Fisk, d. d., of Illinois.

THURSDAY EVENING.

At the opening of the evening session the Board united in singing, and in prayer in which Dr. George B. Safford led. Addresses of great interest were made by President Hopkins, Dr. S. C. Bartlett, Dr. W. E. Merriman, Rev. Arthur Little, and Rev. Charles Seccombe, and Mr. Seccombe led in prayer.

FRIDAY MORNING — COMMITTEE ON NEW MEMBERS.

The Board met at nine o'clock, and after singing, Rev. John Willard led in prayer. The President appointed, as the Committee on New Members, to report next year, — Hon. William B. Washburn, Dr. Z. Eddy, A. S. Barnes, Esq., Dr. C. L. Goodell, Dr. F. A. Noble, and Heman Ely, Esq.

Secretary Clark gave the names of quite a number of missionaries, male and female, already on the way or soon to start for their several fields abroad, asking for them Christian sympathy, prayer and support; Rev. Charles Hartwell, of the Foochow mission, China, and Rev. Alfred L. Riggs, of the Dakota mission, made farewell addresses in behalf of missionaries, and Rev. E. E. Strong led in a special prayer, commending the laborers thus on their way, or about to go, to the Divine care and benediction. Secretary Alden followed with a brief address.

RESOLUTIONS OF THANKS.

E. W. Blatchford, Esq., of the Business Committee, then offered the following resolutions, which were passed by a rising vote of the assembly: —

Resolved, That the thanks of the Board be presented to Rev. Henry H. Jessup, d. d., of the Syria mission, who, in the absence (on account of illness) of Rev. J. M. Manning, d. d., the preacher appointed for the occasion, gave the opening address on Tuesday evening, on the present religious condition and relations of the Ottoman Empire.

Resolved, That the cordial thanks of the Board be presented to the Trustees and Session of Immanuel Presbyterian Church, for the use of their beautiful and commodious church edifice, where every convenience has been provided for the conduct of the meetings and their quiet enjoyment; to the choir and organist of Immanuel Church, for their kind aid at the evening meetings, and especially to Professor Faville, for his faithful leadership in the service of song at all the sessions of the Board; to the Congregational churches, which have opened their houses of worship for the use of the Board; to the citizens of Milwaukee, for their large hospitality, bounded by no denominational lines, which, in the preparation for their guests, their reception at the railroad stations, and their entertainment, leaves noth-

ing to be desired; to the several Railroad Corporations, whose reduction of fare has secured the attendance upon this meeting of so many of our brethren and sisters throughout the Northwest; to the Press of this city, which has daily given to the public full and accurate reports of the proceedings of the Board, with the important papers presented; and especially to the efficient Committee of Arrangements, through whose thoughtful prescience every want of the Board has been met, and the comfort of every guest secured.

President Hopkins, in a brief address, emphasized the thanks expressed in the resolutions, and the duty and privilege of individual consecration. Rev. George T. Ladd responded in behalf of the Christian churches and people of Milwaukee; Rev. B. F. Leavitt led in a prayer of consecration; "Blest be the tie that binds" was sung, the benediction was pronounced by Dr. A. C. Thompson, and the meeting was dissolved.

This was by no means one of the largest meetings of the Board. It could not be expected to be so at such distance from New England. The number of corporate members recorded as present was but 64, and the number of male Honorary Members who sent their names to the Recording Secretary only 161. The number from the Eastern States, it will be noticed, was very small, but compensation was found in the good number present from Wisconsin and some other Western States, representing, doubtless, not a few Home Missionary churches. The West was also represented by many Christian men and women who are not members of the Board. Indeed the "Congregationalist" states that about 1,500 persons were introduced by the Committee of Entertainment to the hospitalities of families at Milwaukee. The beautiful and commodious church where the business meetings were held, was not often crowded, but it was well filled at almost every session. On Thursday forenoon the ladies were mostly away, attending the meeting of the Woman's Board of the Interior, at the Spring Street Congregational Church, — a meeting said to have been largely attended and of great interest. There was also a second meeting, for addresses, at the Spring Street Church, on Wednesday and on Thursday evening, reported as full and inspiriting on both occasions. Morning prayer meetings were held as usual, from half-past eight to half-past nine o'clock in Immanuel Church, on Wednesday and Thursday, and well attended. As a whole, this was decidedly a *good* meeting. The devotional services were often specially impressive, many of the addresses were admirable, there was no friction or fault-finding, the whole tone and spirit of the occasion seemed excellent, and much good to the cause of missions can hardly fail to result.

THE NEW FINANCIAL YEAR.

We call attention to the report of the Committee upon the Home Department, presented in the present Herald as part of the proceedings of the Annual Meeting at Milwaukee. If the requests from the several missions, entreating, even with importunity, that for the ensuing year their estimates may in no case be reduced, lest disastrous results follow, are to be regarded by the Prudential Committee, it means that the Committee have reason to anticipate that the regular donations from the churches are to be *increased* over those of the preceding year *at least twenty-five per cent.* Have they any substantial reason for such an anticipation? Shall they severely cut down these estimates in every direction, or shall they incur the risk of another large debt? This is the difficult question which now presses heavily upon the executive officers of the Board. Nothing can relieve it but unusually generous contributions during the early part of the financial year, or assurances from many directions that such contributions are soon to come. Who will respond to this imperative call for no more retrenchment?

LETTERS FROM THE MISSIONS.

Japan Mission.

GIRLS' SCHOOL AT OSAKA.

THE report of the Osaka station, for the year ending in June last, states in regard to a school for girls recently started there : —

"The year has developed a new and important, as well as interesting branch of work among us, — a native girls' school. Early last fall we began to feel the pressure for a school, and finally the idea was started of a native school, to be organized, led and supported by the two churches of Osaka. The thought grew. The churches, after fully understanding it, took it up, appointed a man and his wife of their number to be at the head of the school, and asked the missionaries to assist with their advice and teaching. A large native building was rented for a year, ample for a boarding school of 50 girls, and for a day school besides, of 100 or 200. It was fitted up at an expense of thirty-five dollars by the churches, and the school was opened on the 1st of January, with a native Christian and his wife at the head, who resided in the building, with another Christian, a graduate of the government Normal School, as teacher of Chinese and Japanese, and a missionary adviser and teacher of English, having a room, also, in the building. Fifteen scholars were enrolled the first day. The number has increased until there are 31, and the school is very nearly, if not entirely, self-supporting. Quite recently the rented building has been lost to the school, by its owner becoming bankrupt, and the property being sold by the courts; so that the school has had to spend the last month in very unfavorable circumstances. Yet, so far as we know, it has not lost but gained in membership, in that time. We esteem it a great success; its hardest days seem to be over; its teaching is the best that can be procured; and the course is relieved by native and foreign sewing, music, etc. It is expected that many will wish to become pupils who are not able to pay for school privileges, even the small sum fixed for tuition. The intention is to aid such, and encourage them to attend, while discouraging any aid from abroad. For this purpose there is an industrial department, into which all kinds of work are received, native or foreign, and the scholars who need to labor for their own support are taught how to do these various needed things. A large number do much, if not all, to support themselves. We are deeply gratified at the result in developing a spirit of independence in the girls, and an appreciation of the value of time, almost unknown in this country. We also notice development in readiness of resource, which promises well for the future."

POLITICAL AGITATION.

The report of the Kobe station opens with statements in regard to civil affairs, — a condition of political unrest, — which may have an important bearing upon the future history of the mission and of the empire : —

"When the last report of this station was written, the country was distressed with a civil war. The war is now at an end, yet the nation cannot be said to be at actual peace. There is great unrest on every hand. The disbanded Samurai (soldier retainers of the old-time daimios, or princes of the Empire), or as they are now called, Shizoku, are not satisfied with their present condition. Many have tried business, but have found themselves unable to cope with the long-trained merchants, and so have lost their all. Others are but little disposed to work in any capacity, but the majority desire to secure a living for themselves and families in some easy way. Comparatively few of the Shizoku are as yet adjusted to the new order of things. Many are living on their pensions and spending their time in play, others are eking out a living by various little enterprises, a few have settled down to some

steady and measurably satisfactory occupation. The number actually satisfied with their circumstances is small. A sovereign remedy is desired. It is supposed to be known, and may be summed up as, 'Popular representation in governmental affairs.' Peoples' rights are discussed in almost every city in the Empire; and the Shizoku are the discussers. In but one city to the west of Kobe is there a league composed of ordinary citizens only, who are discussing this question, while leagues composed of Shizoku are found in nearly all those cities. Political speeches, some sensible, many foolish and exceedingly fiery, are made to audiences of from 30 to 500 every week. This cry for popular representation is largely the cry of the million and a half of Shizoku. One result is unrest; whether war will be another, none can tell. It is certain, however, that the central government keeps very close watch of Tosa in Shikoku, that province being the chief mover in this matter. As our work has been, and still is, to a considerable extent, among the Shizoku, we cannot contemplate the present political condition of the country without concern. What this class needs is the gospel, as a reformer, educator, leader. The Shizoku are the reading, thinking, acting, leading part of the nation. If they can be saved in the next ten years, the country may look forward to a peaceful, prosperous, satisfactory future."

CHURCHES CONNECTED WITH THE KOBE STATION.

Respecting the churches connected with this station, the report states: —

"The year has not been one of large ingathering. It has been one, rather, of settling up, clearing out, and settling down. There have been excommunications from each of the four churches of the station. During the year one church —*Tamon dōri* — has been organized. It has 23 members, and is proving its right to exist by doing good work. The *Kobe* church [with 74 members], is growing anxious to obtain a pastor. It is now in the midst of church erection. *Hiōgo* [23 members] is troubled just now about a place of worship. Their present place has been sold. Three householders have refused to rent houses for Christian worship. One man offered to rent a house worth four dollars per month for thirty dollars! Though somewhat cast down there is no disheartenment. (Later. — The Hiōgo church is again comfortably situated in another rented house.) *Sanda* [29 members], has, during the year, erected and dedicated a church building. Its erection has taxed the efforts of the Christians to the utmost. It is the first church edifice erected by Japanese with their own money in this part of the empire, and standing as it does in a conspicuous position in the city, and on the highway from Kobe and Osaka, it is justly a source of great satisfaction to the Sanda believers.

"*Akashi*, a castle town twelve miles from Kōbé, is now in a most happy condition. Dr. Berry began efforts there some years ago, but for a long time the work languished and almost died. There are now a goodly number of persons who wish to be baptized and organized into a a church. The people rent their own chapel, and support, in part, the Christian physician from the Tamon-dōri church, who for their sakes is living among them and teaching them. The native Home Missionary Society intends to pay the remainder of his salary, and send him out as an evangelist now and then.

"The native Christians connected with our station are *evidently* growing in grace and in knowledge. There have been cases by which hopes have been blighted; but, taking the churches as a whole, the outlook is bright, cheerful, inspiriting."

GIRLS' SEMINARY — GOOD INFLUENCE OF PUPILS.

"There have been in this school during the year 54 students, though not more than 44 at any one time. Six have united with the church during the year, and two more are candidates for baptism. Eleven of the present number of pupils are members of the Kobe church. Growth in Christian character and faithfulness in the discharge of daily duties are obvious and encouraging. The increasing in-

fluence of the young ladies over non-Christian parents and friends, is very gratifying. The Japanese teacher of the school, a native of Sanda, and a frequent visitor there, says that the letters of the Sanda girls seem to tell when other influences have apparently failed.

"One of the girls received a letter from her home, near the close of last year, saying that the parents hoped to send her a new dress in the course of a few days. She wrote in reply: 'I am not suffering for the want of a new dress, and I only ask that you will study the Scriptures and learn to know and love the Saviour. But if you really have decided on sending the garment, and don't mind sending the value of it in money instead, I shall be very glad; for we are all saving our money to help buy the land for a new church.'

"The father was surprised, as, not being a Christian, he might well be at the spirit of self-denial in the daughter, and at New Year's time he remarked to the family that with such a daughter he could not buy the accustomed barrel of *saké* with which to celebrate the annual festival!

"A young lady from another city spent the last summer's vacation at home. During her stay she was subjected to constant solicitations to visit the temples and shrines for worship. She steadily refused. She did more; she patiently and persistently told of the true God and Saviour, to both relatives and friends. After returning to the school she wrote frequent letters urging attention and thoughtfulness. When Mr. Atkinson and others were expected to reach her city, while out on a tour, she wrote a letter of special appeal. God blessed her labor and prayers, and one of her sisters — with her husband — was among the constant attenders on preaching, and was one of the number to testify to a new-born love. Five of the young ladies are Sabbath-school teachers.

"On the whole, as we review the year that is now passed, our hearts fill with grateful thoughts and emotions; and our hopes anticipate a future of abundant prosperity."

North China Mission.

RELIEF WORK AND ITS INFLUENCE.

Mr. Sheffield, of the Tung-cho station, wrote from that place July 19, giving an account of work in which he had been engaged, with others, in one of the famine districts of China, which, though somewhat extended, is of too much interest and value to be omitted from these pages. It confirms previous statements not only as to the fearful effects of the famine, but as to the influence, for the present at least, of relief operations, in removing prejudice, and preparing the way for evangelistic labors. He writes:

"I returned last week from a two months' relief tour in the province of Shan Tung, and will give you a little sketch of the work in which I had a part.

"Returning from our mission meeting, I started down the river for Tientsin the middle of May, in company with Mr. and Mrs. Smith, and Mr. Porter, of that station. The relief committees of Peking and Tientsin gave us six thousand taels of silver [something more than $9,000] to distribute; a much larger sum than we had expected to take with us. Mr. Smith engaged two carts, each drawn by two strong mules, and having loaded these carts with the silver and our own baggage, we started out on our five days' journey. Carrying so large a sum of silver through a famine region, we thought it wise to provide ourselves with fire-arms to guard against any possible attack of robbers by the way. The roads were for the most part very good, and we traveled about forty miles each day, reaching our destination in safety."

DESOLATION AND SUFFERING.

"The people in many places were at work planting their spring crops, but there were large tracts of land untouched. When we inquired the reason, we were sometimes told that the people had no money with which to buy seed-grain, and sometimes that they had no animals with which to plow the ground. We often saw men doing the work which in common years would be done by animals. The wheat looked exceedingly

stunted, owing to severe dust storms in the early spring.

"On the last half of our journey we saw abundant evidences of famine. Early in the morning, and late in the afternoon, women and children could be seen on every hand with bags and baskets, pulling up the weeds in the fields, and stripping the leaves from the trees, to take home and cook to appease the gnawings of hunger. Many of the faces which we saw were sallow and emaciated, and the marks of distress were long and deep."

PREACHING IN A TEMPLE.

"Our headquarters were at the village of Páng Chia, fifteen miles south of the city of Tê Chou, and a little to the east of the Grand Canal. There we met Mr. Stanley and the native Christians. Mr. Stanley, anticipating our coming, had made preparations to enlarge the work of relief. We reached that place on Saturday, and on Sunday, leaving Mr. Smith to teach the people that would gather together for instruction in that village, I went with Mr. Stanley to the village of Shih Chia Táng, seven miles to the southwest, where we preached morning and afternoon, to an audience of forty or fifty. Our preaching place was a Buddhist temple. The larger portion of the temple was occupied by the *gods*, about forty in number, while our company of *mortals* was crowded into a small space in front. The gods looked on in stolid indifference to all that was passing before them, not comprehending that this quiet talk was to eventuate in their destruction."

CARE IN GIVING ASSISTANCE.

"Mr. Stanley, having for a month borne the burdens of the work alone, and as his presence was no longer a necessity, returned to Tientsin.

"Supplied as we now were with a large quantity of silver, our first work was to enlarge our field of benefactions. As soon as our arrival was known among the surrounding villages, floods of delegations came pouring in, armed with their red cards, and begging us to give relief. We worked in a circle in every direction from Páng Chia, first taking the nearer villages, and then those more remote. The entire region relieved by us, with a few exceptional villages where church members resided, would be included within a circle twelve miles in diameter.

"We directed the head men of each village applying for help to make out a careful list of those families that were in a starving condition, writing the number of persons, large and small, in each family on the list. When such a list was brought to us one of us either went to the village, or we sent a native helper, to visit from house to house and thus correct the list. When the lists were thus corrected, the head men came and drew money for ten days, at the rate of fifteen cash (one cent and a half) to an adult, and ten to a child under fifteen years, per day, — amounting to fifteen cents to an adult for ten days, and ten cents to a child. This small amount would buy a half cattie of coarse flour, and this would piece out the diet on weeds and leaves, and keep from starvation!"

INFLUENCE OF THE WORK.

"Foreigners are seldom invited to the homes of the Chinese. We meet them in the streets, and in shops and inns, but do not often see them in their family life. But in this relief-work all barriers were broken down. We went from house to house, to *inspect* both the homes and their inmates, and to see with our own eyes the real condition of the people.

"Almost without exception we were met with cordiality, and blessings were invoked upon our heads. Everywhere we were addressed as *pastor*, — our proper Christian designation in Chinese, — and not as *teacher*, as we are commonly addressed. It seemed exceedingly pleasant to us to hear our arrival everywhere announced, — 'The pastor has come;' and I loved to think of the words as prophetic of a near time when multitudes from those villages will be the true sheep of the Great Shepherd, and we will be acknowledged as under-shepherds and spiritual guides of the flock."

STARVATION AND PESTILENCE.

"In every village there were some families that applied for help which was refused by us, as we saw by the comfortable look of their homes, and their own well-fed appearance, that they had some means of support. But for the most part we had only to look into the starved faces, and observe the desolate rooms, to find reason for granting the required aid. In all the villages which I inspected a portion of the houses were torn down, — in those where the suffering was the greatest, from one fourth to one third were in ruins, — the timbers having been sold for food, and the mud walls still standing.

"Starvation was accompanied by the terrible famine fever, and in some homes we would find the entire family prostrate on their beds, with hunger and disease. I shall never forget some of those pitiable spectacles; nor shall I forget the gratitude that shone in the eyes of men and women, when I told them to take courage, for to-morrow they would receive help. In one apparently deserted house I found a young woman and a little boy, her son. She was from another village. While speaking with her I heard the faint cry of an infant. On stepping into an inner room I found among the broken bricks a new born babe. The woman, despairing of finding food for herself, so as to be able to nourish this child, had laid it aside to die. I, of course, granted her aid, and ten days later, as I was preaching in that village, a woman came bowing before me, and opened her clothing, showing me a child nestling in her bosom, and thanking me for having saved its life.

"We saw many persons with their faces, and some with their bodies frightfully swollen. On inquiring the cause, we were told that it was from the poison in the leaves and weeds which they ate. Locust leaves were most liable to produce this result. In extreme cases the skin would open and water flow from the body. It was remakable that, in the worst cases, the people began to recover as soon as they could get proper food. I remember seeing in one home two little boys, seven and nine years old. One was without clothing, and the other had a few rags on. Both were so swollen that they hardly looked like human beings. I inquired after them fifteen days later, and was told that they had recovered as soon as they had received food.

"We extended our work to the limit of our silver, having on our lists at the close of the work over seventeen thousand names. These were scattered among a hundred villages. In some villages half of the people received help, but the average, I should judge, was from one quarter to one third."

THE PEOPLE READY TO HEAR THE GOSPEL.

"After the work of enlarging our field of distribution was over we found more time for preaching. The people desired to show their gratitude for the help received, and we told them that nothing would please us so much as to have them listen to our teachings concerning God and Christ, and a life to come. We were invited to many villages, and everywhere were treated with the utmost respect. A preaching place was always provided, and in several places we found written over the door of the room: 'The Chapel of Jesus.' Men and women came together to hear the 'pastor' tell them of Christ and his great salvation."

THE MISSIONARIES WORSHIPED.

"In one place, after concluding my service with prayer, I rose and sat in my chair. Some old women were still kneeling in front of me, and I observed that they were worshiping *me!* In another place, as Mr. Smith and I were just beginning the service, the whole congregagation prostrated themselves before us! We of course explained to them that they ought to worship God and not his servants.

"The last Sabbath at Páng Chia I preached to over three hundred hearers, gathered from the surrounding villages. I spoke in the morning nearly two hours, and in the afternoon an hour and a half, and still the audience was not satisfied. Do you think I am being spoiled for preaching to a critical American audi-

ence? That is a small consideration if I can preach an acceptable gospel to the heathen."

THE OPEN DOOR.

"Many of the hearers are as yet only surface hearers, but there are not a few who are earnest inquirers after the truth. I have seen no such field for work as this in China. I have done no such preaching in China as to those audiences gathered in Shan Tung. There I felt that the wall of *antagonism* had been broken down, only the wall of ignorance remaining. Were our entire mission to remove in a body into that *little corner* of our field every man could find a magnificent parish. I confess that I fear our mission and our Board will not properly appreciate the work that is opening for us in that region."

A TEMPLE DEDICATED FOR CHRISTIAN WORSHIP — THE IDOLS CAST OUT.

"The last Sabbath we were to spend in the famine region Mr. Smith went to the village of Shih Chia Táng, — the place above mentioned where Mr. Stanley and myself spent a Sabbath, — being invited there by the people to dedicate a house as a place in which to worship God. The house was the temple spoken of. The people had come together and removed the images to a little temple in front, packing them together as closely as possible, and leaving them there for time to destroy. This plan was doubtless wise, as if they had broken the idols in pieces there might have been people in surrounding villages to make them trouble.

"In the dedicatory service, Mr. Smith and the helper occupied a raised platform, about four feet above the people, which had been the seat of Buddha. From that place they taught the people to worship Him who is a Spirit, in spirit and in truth."

MR. SMITH STRICKEN WITH THE FEVER.

"After a month's work, our money being expended, and the heat of summer being upon us, we turned our faces homeward. We returned by boat down the Grand Canal. Mr. Smith had been ailing for some days, with what seemed to be intermittent fever, but it soon became continuous, and we were compelled to face the fact that he was already within the terrible coils of the typhus. So many missionaries having been cut down within two months by this disease, the brother could not but feel that his life was in a balance; but he knew, and rejoiced in the thought, that the balance was held by the hand of his Heavenly Father. I hired extra men and we made all possible speed for Tientsin. The disease brought the dear brother very low, but there was nothing lacking in medical skill and faithful care; and there was earnest prayer to the Lord of the harvest that he would spare this valuable laborer to assist in further seed-sowing and harvesting. Our prayers were answered, and we now rejoice in the hope of his speedy recovery."

Madura Mission — Southern Hindostan.

NEW CHURCH DEDICATED.

Mr. Herrick wrote from Tirumangalam (twelve miles southwest of Madura), July 20: —

"You will be glad to know that the church at Mallankinaru, commenced three years ago, was dedicated on the 4th inst. It is not quite finished, but is so nearly done as to admit of use. The new building is 50 feet in length and 26 in breadth within the walls. It is very substantially built, and in all respects neat and convenient. As no space is occupied by pews or benches, 350 or 400 persons can be accommodated without discomfort. It stands near the head of a wide street passing through the village, and as compared with any other building there, is an ornament to the place. The cost has been about 2,200 rupees ($1,100), more than half of which has been given by the people themselves, their friends in this country, and a few friends in America. No one, I am sure, who has given toward the building, would regret what he has done, if he could see it in its present state.

"When I visited Mallankinaru for the first time, about thirty years ago, there was not a Christian there, or any where in that vicinity. Now there is a regularly organized church with 78 members, more than 200 Christians in that village, and about 300 in adjacent villages. It was very interesting to me, at the time of dedication, to see in the audience two of the three men who came to me soon after my first visit there, to request Christian instruction. Both have long been church members, and one has been deacon since the organization of the church.

It has been our custom at first to erect temporary buildings, with mud walls and thatched roofs. But such buildings are in constant danger from fire, and often need repairs on account of the ravages of white ants. It is highly desirable that after congregations become well established, and have both the ability and the desire to bear a considerable part of the expense themselves, they should be enabled to erect better buildings in which to meet for the worship of the living God."

NEW CHAPELS IN ANOTHER STATION.

Mr. John S. Chandler, of the Battalagundu station, thirty-two miles northwest of Madura, wrote July 27: —

"Since coming from the mountains, at the end of May, I have traveled two hundred and fifty miles, in visiting the congregations and some inquirers in my station; two new chapels have been dedicated; twelve adults have been received into the church; and famine relief has been given to more than eight hundred families, chiefly heathen, in a dozen villages, from one to eighteen miles away.

"For one of the buildings dedicated, the people, and their heathen neighbors, contributed labor and materials enough to make up half the expense. For the other, the Christians intended to do the same, but the distress of the famine came upon them so severely that they failed. Twenty families went away because they had nothing, and saw no way of getting anything to eat. The remaining ones are half starved; and when we went to the village and saw the roofless walls and tumbled-down houses, we realized that the twelve rupees' worth of labor which they had performed was a large contribution for them, although it was a sixth instead of half of the expense. Under such circumstances it is useless to talk about their building their own churches. We can let them go without, if necessary, and in the rainy season have no gatherings. But that does not seem to be the way of wisdom. Certainly it is not the way in which this mission has attained to the second rank, as to the number of communicants, among the missions of the Board.

"We try to lead the people to do what they can; but when they have done that, there is much more that will help our work, which we feel like doing ourselves so far as possible."

Writing to a missionary in December, 1877, Mr. Chandler referred thus to a pleasing fact: "Do you remember preaching at Pullapatti on the morning of the Sunday you spent at Amanaikanore? One man who heard you, and who told you, in answer to your question, that he was not a Christian, was by that persuaded to become a Christian. Since then about twenty-seven families have come over, and that man whom you so happily influenced is the leader of them all."

"The Christians where the last church was dedicated comprise the outcaste population of two adjoining towns, and have always been known as living in the pariah streets, which are away from the other streets. So when their new church was dedicated, they gave a new name to their place: and in honor of Mr. Chandler, senior, who organized the congregation twenty years ago, and who was present at the dedication, they decided to call this new Christian village Chandlerpuram. A new catechist from the last graduating class at Pasumalai was on hand to take charge of the congregation, and I hope that when the absent families return, and the stress of the famine is over, we shall have the privilege of organizing a new church there."

FAMINE PROSPECTS.

"We are coming a little out of the famine, but crop after crop has been destroyed by grasshoppers and locusts. I wish I had much more money to spend in helping the starving people who thought that rain would surely give them crops, and then found that they had sown their seed only to attract the locusts. There is a kind of despair in the midst of brighter prospects; and it was sad to hear the owners of two gardens in sight of us, shouting and beating copper vessels and drums, day and night for a week, to frighten away the winged pestilence. One man came to me to borrow percussion caps, saying they wished to explode powder, hoping that the noise would drive away the locusts. The west wind is causing them to move gradually eastward, but not so fast that they cannot consume everything on their way."

Eastern Turkey Mission.

SCHOOLS AT MARDIN — AID FROM THE PEOPLE.

In a communication dated July 25, Mr. Andrus, of Mardin, notices the establishment of what may be called a Normal School at that place, with the aid of the Protestant community. He writes: —

"Our work during the last three years has expanded in all directions, but especially in the line of education. Previous to that time, we had selected young men (mostly married), who gave promise of usefulness in preaching the gospel, even though they could do little more than read, and started them upon a course of training, keeping them in school seven months of the year for five years, and testing them for the remaining five months of each year, in the practical work of teaching and preaching in the villages. The demand for preachers was urgent, and we could not afford to keep them longer in school; nor even during the winter months of the years they were under instruction. This demand having been partially met, and the work, meanwhile, having entered upon a more advanced stage, it became evident that a more extended course of study was necessary, both for the preachers and to fit teachers of the common schools for the more systematic instruction which it is our aim to furnish in them.

"To accomplish these ends, an effort was made some two years and a half ago to get the Protestant community in Mardin interested in the establishment of a middle school, or normal school, that should take its place between the common school and the theological seminary. It was thought better to establish such a school with the active coöperation of the community than independently of them. In this way they would be taught to *feel* that the cause of education in this land is their cause as well as that of the missionaries, and that the cause being theirs, it is for them to contribute to it what they can, to insure its success.

"The community fell in with the plan and has thus far contributed one third of the expenses of the school, exclusive of the aid granted to certain pupils who are looking forward to the work of teaching and preaching under the direction of the missionaries. We expect that another year they will do more, and that ultimately this school will belong wholly to the community, as well as the common schools. A school board, composed in part of the missionaries and in part of members chosen from the community, has the management of this middle school, as also of the common schools for boys and girls. This school began with nine pupils, and now has twenty-five."

THE FOOTING IN JEBEL TOOR — SCHOOL AT MIDYAT.

"For eight long years we have been pounding away at the door of Jebel-Toor, so as to force an entrance into that mountain region, thick with villages and full of promise as a field of labor. Simple in their habits, strong in their religious feelings, and untainted, as yet, by the Papacy, the people of those regions form the present strength of the waning Jacobite branch of the Monophysitic Syrian church — a church having a name to live, but really O how dead! We have at

last obtained a footing there, and a building for the residence of a missionary family, erected under most trying circumstances, attests our purpose to make a permanent conquest of that mountain for the Lord. The villagers all around have watched the controversy over the building, and seeing that we have succeeded in completing it in spite of the efforts of the great aghas to prevent it, they think there must be *strength* behind us. And as in these parts strength of any kind is most esteemed, this success for Protestantism has greatly raised the despised religion in their estimation, and they are beginning to turn to us for instruction, and are asking for teachers for their villages. The great problem, long foreseen, is thus coming up for a practical solution. How shall we supply the demand which has begun and will certainly increase? . . . Providence, and the meeting at Providence, — the call and its echo — seemed to say 'Go forward.' In obedience to that voice we last spring opened a middle school at Midyat, that being the center of this Syriac field, and put it upon the same basis as that at Mardin, and with the same relation to a theological seminary. In this way we strike a mean between bringing the pupils to Mardin for a full course, and not bringing them at all, and have also a test by which to try the students gathered from those villages, in the three years' course of the school, so as eventually to bring to Mardin for a theological training only the most promising pupils, retaining the rest as teachers or colporters for that region, without expending more upon them."

SHALL THE WORK BE PRESSED FORWARD?

"That school has seven pupils, and a beginning is made in Jebel-Toor which, though small, is destined, we think, to increase greatly in the latter end. But that is for our supporters in America to say, and not for us. The sinews of this war are with you. The Master has put the funds into your hands, that you may enjoy the luxury of giving; and he still sits over against the treasury to see *how* you cast in, and how much. The political changes in this empire, within the last few years, have shifted the center of this stormy Eastern Question so that it is not now so much a European as an Asiatic question; and as England has just guaranteed Turkey against any further invasion of her Asiatic provinces, the conditions of our work in these parts have considerably changed. The obligations to *push* the work in all these regions were never more imperative than they are today. And as these changes move on, — as move they will, — we must move with them; nay, must *anticipate* them, with churches and schools, as the only substantial basis upon which such changes can rest and be stable. Shall such foundations be laid by American Christians, or shall this work be handed over to others?"

Central Turkey Mission.

HOW THREATENED REDUCTIONS STRIKE THE LADIES.

Miss Shattuck, of Aintab, out with Mr. Adams on another tour of inspection and supervision of schools, work among women, etc., wrote from Yorgonolook, August 14: —

"I received this week your letter dated June 21st, and am happy to learn of your full approval of our new plans. I am, however, saddened at the prospect of estimates being reduced for our department of the work. For the outside work and for touring, Miss Proctor and I carefully estimated the *needs* of our field, comparing with former expenses and the new openings we have promised to fill, which in some cases are openings too promising for us to think of leaving them unworked; for instance, the schools of Kaladuran and Hadji Habebli, — one of thirty-five to forty, the other twenty-five to thirty pupils, full of enthusiasm under good teachers. How can we deny them schools in such places, and how can they bear the entire expense, in these hard times of heavy taxation in all parts, dull business in cities and towns, failure of crops from locusts, and loss of animals from the severity of last winter in the mountain villages? The gentlemen of the mission, each year more and more

pinched in the appropriations from the A. B. C. F. M., throw the support of almost all the *schools* upon us, and we even feel that we want to ask in one or two cases for help in building schoolhouses that are indispensable to the prosperity of our work, which aid is withheld by the Board, and now we too are to be pinched and refused either the needed new American teacher or the funds for outside work! I feel strongly that it is a mistake, a wrong, to keep us always short of men, and then to hamper us women in every way, in the promotion of our work. I know very well that Miss P. *cannot* get along with Miss H. alone as associate. I cannot longer do this outside work alone, and so the new teacher *must* be sent. When we are in the field, is it not too bad to constrain us to say, here and there, 'We cannot help you to a teacher,' even when a teacher stands ready to be sent? Our women at home have done much, but they would do more, I am sure, could they see the needs as we do, and learn more of the joy of giving through sacrifice."

Zulu Mission — Southeastern Africa.

DANGER OF WAR.

Mr. Tyler wrote from Umsunduzi (35 miles west of north from Port Natal), July 24: —

"The war cloud which has hung over our northeastern horizon for a long time is not yet dissipated, nor likely to be, if we may credit reports constantly reaching us of Zulu insolence and depredations. The patience of the English, in attempting to settle a vexed boundary question, is nearly exhausted, and the imperial authorities have evidently decided that they must resort to the sword to quell the turbulent spirits in Zulu land, as they have lately done in Kaffraria. All the soldiers in the Cape Colony, with the exception of one regiment, have been ordered at once to Natal. Five thousand are to be concentrated in the Transvaal, while a large body, it is supposed, will remain here to protect the colony in case of a Zulu invasion. The opinion of Europeans generally, in South Africa, is that war is inevitable. It is not believed that so warlike a nation as the Zulus, well armed, will lay down their weapons and atone for their insolent conduct to the British authorities, without a struggle. Natal may escape being drawn into the fray, but it does not seem probable, it is at present so closely allied to the Transvaal.

"Alas that these native tribes do not see, that in opposing the British lion they bring on themselves certain ruin. Our Norwegian and German missionary brethren, who did not consider it safe to dwell in Zulu land, and saw no prospect of carrying on their work, are now in this colony, but hope to return as soon as the country becomes settled. In this time of suspension and trouble, they need the sympathies and prayers of all God's people.

SHALL CENTRAL AFRICA BE APPROACHED FROM THE SOUTH?

"You will be glad to learn that good news has just reached us from our brave and self-denying brother Coillard, of the French Basutu mission. He and his party of native evangelists, being liberated from the Matabele tribe, though refused the privilege of carrying on their mission among the Bamjai, are not to be turned back, and have struck out for a distant outpost near the Zambezi River. Let a few scores of Christian soldiers, fired with like zeal, be sent into the interior of Africa, and it will not be long before we have a cordon of stations from Natal to Lake Tanganyika. Should not this be the case? Taking this colony as the base of operations, it seems to me that it will involve less loss of life to send missionaries into the interior *overland*. The history of missions on the eastern coast of Africa, including attempts to enter the country from various ports, proves that there is a fearful liability of being cut down by that scourge, the African fever. But the liability is said to be greatly diminished by going in large and comfortable ox wagons, through the Transvaal, *via* Tatin Gold fields, etc.

This has been my opinion for some time, and it is corroborated by the testimony of Rev. Elbert S. Clark, who was obliged to abandon the expedition of the London Missionary Society destined to Lake Tanganyika, and return to Natal, on account of fever contracted at Zanzibar. He remarked to me a short time since, that he believed the safest and wisest course is to fit men out with wagons and all needed supplies in *this* part of Africa, and proceed towards the interior, having relay stations at convenient distances, so that there may be communication with the outer world, for obvious purposes. This, of course, involves great expense, but without it, how can the vast interior of this benighted continent be won for Christ?"

MISCELLANY.

LONDON MISSION TO NEW GUINEA.

Far away from the locality of the old established Dutch Missions in New Guinea is the station of the London Missionary Society, which now reports that it has so far been a success. "Two of the dialects spoken on the coast have been reduced to a written form, and printed in Sydney. We have obtained a footing on a coast previously shunned by all vessels, and have won the confidence and good-will of a people hitherto supposed to be the most blood-thirsty and treacherous of savages. We have now twenty South Sea Island teachers and one European missionary living on the mainland."

WOMEN IN BRAZIL.

With exceptional cases woman in Brazil has not been elevated to cultivated companionship with man. She is content to acquire one or two accomplishments, such as French and music, excelling in the latter; so that it is not uncommon to meet with fine pianists and singers. The Brazilian woman is susceptible of a high degree of culture, but, as a rule, the girls are removed from school at twelve years of age, just as they are prepared to take advanced studies. There are exceptions to this rule, some parents giving to their daughters every available advantage at home and abroad. There are Brazilian ladies who would be recognized in the best society anywhere as women of culture and intelligence; but they bitterly feel and deeply regret the generally limited, imprisoned condition of their sex. Books form no part of a woman's daily life. She knows little of the history of her own country, and almost nothing of that of others. Even where women have received the ordinary advantages of education, their inherited notions as to what is proper and becoming in women are such as to make the daily life one of repression and constraint. She cannot go out of her home, unless under certain conditions, without awakening scandal. She spends day after day within the four walls of her home, scarcely showing herself at the door or window, for she is always *en déshabillé*, unless expecting company. Ignorant, idle, nothing around or above to draw out her woman's better self, is it strange that Mrs. Agassiz writes: "Among my own sex I have never seen such sad, sad lives; lives deprived of healthy, invigorating happiness, intolerably monotonous, inactive, stagnant"? This is a traveler's testimony to woman's condition in Brazil. Turn now to Miss Kuhl's letter in which she, as a Missionary, defines woman's power in that country: "The gospel cannot make substantial progress in Brazil until the women are more effectually reached. They are the ones who fill the Romish churches, attend confession, not only for themselves, but for their fathers and brothers. They support the Catholic religion, oppose the preaching of the gospel, and take their children from the mission schools." Shall we not consider

prayerfully woman's responsibility for woman's temporal and spiritual good in Brazil? — *Illustrated Missionary News.*

DEPARTURES.

Rev. Lewis Bond, Jr., Mrs. Bond, and Mrs. Jenney, of the European Turkey mission, sailed from New York for Liverpool, October 5, on their way to Turkey, returning to their field. Miss Ellen M. Stone, from Chelsea, Mass., sailed with them, to join the same mission.

On the first of October a missionary company sailed from San Francisco, consisting of Rev. M. L. Gordon and Dr. J. C. Berry, with their wives, of the Japan mission, returning to the field, Rev. Robert H. Davis, who has been for some years pastor of the Congregational Church at Granby, Mass., and Mrs. Frances W. Davis, Rev. James H. Pettee, of Manchester, N. H. (a graduate of Dartmouth College and Andover Theological Seminary), and Mrs. Isabella (Wilson) Pettee, from Eaton, N. Y., and Miss Fannie A. Gardner, from York, Ohio. The last five are new laborers, to join the Japan mission. On the 16th of October, Rev. Charles Hartwell and wife, of the Foochow mission, China, sailed from San Francisco, returning to Foochow, accompanied by Miss Ella J. Newton, from Auburn, Mass., who joins that mission.

DEATHS.

At Skokomish, Washington Territory, August 9, Mrs. Myra F. Eells, wife of Rev. C. Eells, and formerly, with her husband, connected with the mission of the American Board among the Indians of Oregon.

At Koloa, Kauai, Sandwich Islands, August 26, Rev. Daniel Dole. Mr. Damon says of him, in the Honolulu "Friend:" "He was a pure-minded, thoughtful, scholarly, devout, Christian missionary, whom we truly loved, and who enjoyed the esteem of all his missionary associates and the respect of the public. He was born in Bloomfield, now Skowhegan, Maine, Sept. 9, 1808; graduated at Bowdoin College, 1836, and Bangor Theological Seminary, 1839, and was ordained at Bloomfield, 1840. He embarked at Boston for Honolulu, Nov. 14, 1840. On his arrival here, in the spring of 1841, he was appointed Principal of Punahou School. When the school became incorporated as Oahu College, he became the President, where he remained until 1855. He then removed to Koloa, Kauai, still continuing his labors as a teacher, in which capacity he has been eminently successful. His fine taste for classical study enabled him to prepare many for Yale, Williams, and other American colleges, where they uniformly took a high stand for scholarship. His many pupils, scattered all over the world, will learn of the death of their old teacher with unfeigned sorrow. He will be remembered not only as a teacher, but as a preacher in Honolulu, Koloa, and other parts of the islands. His sermons were thoughtfully and carefully prepared, and enforced by a pure and holy example as a minister of the Gospel."

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.

Cumberland county.		
Cape Elizabeth, 1st Cong. ch. and so.	10 00	
Deering, Woodford's Corner Cong. ch. and Parish,	11 00	
Falmouth, 1st Cong. ch. and so.	15 15	
Portland, State St. ch., Mrs. J. C. Brooks,	10 00	
South Freeport, Cong. ch. and so.	33 00	79 15
Hancock county.		
Bluehill, Cong. ch. and so.		15 00
Lincoln and Sagadahoc counties.		
Woolwich, Cong. ch. and so.		16 25
Union Conf. of Churches.		
Waterford, Cong. ch. and so.		15 00
York county.		
Acton, Cong. ch. and so.	10 00	
Biddeford, 2d Cong. ch. and so.	13 00	23 00
		148 40

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Keene, 1st Cong. ch. and so.		80 00
Grafton county.		
Bristol, A friend of missions,	100 00	
Hanover Centre, Cong. ch. and so.	8 00	
Piermont, Cong. ch. and so. m c.	3 00	111 00

Hillsboro co. Conf. of Ch's. George Swain, Tr.
Mont Vernon, Cong. ch. and so. (of wh. 2.25 for Papal Lands), 37 25
Nashua, Pearl St. Cong. ch. and so. 19 62——56 87
Merrimac county, Aux. Society.
Concord, South Cong. ch., A friend, 10 00
East Concord, Cong. ch. and so. 11 24——21 24
Rockingham county.
Stratham, Cong. ch. and so. 25 00
Strafford county.
Gilmanton Iron Works, Cong. ch. and so. 6 50
250 61

VERMONT.

Bennington county.
Bennington, 2d Cong. ch. and so. 34 64
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.
Lyndonville, Cong. ch. and so. 2 51
Peacham, Cong. ch. and so. 39 18——41 69
Chittenden county.
Chittenden co., A friend, 25 00
Jericho, 2d Cong. ch. and so. 11 87
Underhill, Cong. ch. and so. 6 00
Williston, Cong. ch. and so. 18 00——60 87
Lamoille county.
Johnson, 1st Cong. ch. and so. 25 00
Orleans county.
Lowell, Cong. ch. and so. 5 00
Newport, Coug. ch. and so. 10 00
Westfield, Coug. ch. and so. 6 00——21 00
Rutland county.
Benson, Mrs. Anna M. Howard, 10 00
Brandon, Cong. ch. and so. 31 25
Clarendon, Mrs. N. J. Smith, 5 00
Fair Haven, Cong. ch. and so. 50 00
Wallingford, Cong. ch. and so. 2; Rev. E. S. Huntress, 5; 7 00——103 25
Windham county, Aux. Soc. C. F. Thompson, Tr.
Putney, Cong. ch. and so. 8.50; Miss E. Crawford, 5; 13 50
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.
Windsor, Cong. ch. and so. 2; Bank fund, 1; 3 00
302 95

MASSACHUSETTS.

Barnstable county.
Sandwich, Cong. ch. and so. 66 00
Waquoit, Cong. ch. and so. 10 00——76 00
Berkshire county.
Lenox Furnace, Miles Washburn, 10 00
Williamstown, 1st Cong. ch. and so. 76 15
Windsor, Mrs. M. B. Cathcart, 5 00——91 15
Bristol county.
Fall River, 1st Cong. ch. and so. 172 00
Brookfield Asso'n. William Hyde, Tr.
West Brookfield, Cong. ch. and so. 50 00
Essex county, North.
Groveland, M. P. Atwood, 5 00
Newburyport, Mrs. S. W. Hale, 100 00——105 00
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Beverly, Dane St. Cong. ch. and so. 9 96
Gloucester, ———, 50 00
Lynn, Central Cong. ch. and so. 20 00
Topsfield, Cong. ch. and so. 140 00——219 96
Franklin co. Aux. Soc. William F. Root, Tr.
Bernardston, Cong. ch. and so. 21 00
Charlemont, 1st Cong. ch. and so. 6 50
Colerain, Cong. ch. and so. 10 00
Deerfield, Orth. Cong. ch. and so. 30 00
Greenfield, 2d Cong. ch. and so. 6 30
Orange, Cong. ch. and so. 8 40
Shelburne, Cong. ch. and so. 57 64
Shelburne Falls, Cong. ch. and so. 20 15
Sunderland, Cong. ch. and so, with other dona. to const. GEORGE L. BATCHELDER, H. M. 6 28
West Hawley, 1st Cong. ch. and so. 10 00——176 27
Hampden co. Aux. Society. Charles Marsh, Tr.
Holyoke, 2d Cong. ch. and so. 13 61
Springfield, 1st Cong. ch. and so. 51 99——65 60
Hampshire county, Aux. Society.
Belchertown, Cong. ch. and so. (for the debt), 25 00
Easthampton, Mrs. Minerva G. Gale, 5 00
Florence, Cong. ch. and so. 113 56
Northampton, Edwards Cong. ch. and so. 22.36; A friend, 200; 222 36
North Hadley, Cong. ch. and so. 5.50; Rev. J. W. Lane, 10; 15 50——381 42
Middlesex county.
Cambridgeport, C. Winship, 50 00
Natick, 1st Cong. ch. and so. m. c. 20 00
Reading, J. M. Carleton, 5 00——75 00
Norfolk county.
Wrentham, Cong. ch. and so. 5 49
Old Colony Auxiliary.
Lakeville, One who reads the "Herald," 2 00
New Bedford, A friend, 10 00——12 00
Plymouth county.
Abington, Cong. ch. and so. 13.27; Mrs. Sullivan, 3; 16 27
Suffolk county.
Boston, Immanuel ch. 100; Highland ch. m. c. 33.90; Eliot ch., Mrs. Ebenezer Stone, Thank offering, 5; do. Ladies, 1; Mrs. Joseph W. Tucker, 10; A friend, 5; A friend, 2.50; A friend, 2; 164 40
Chelsea, 1st Cong. ch. and so. 57 00
Revere, Cong. ch. and so. 3 00——224 40
Worcester county, North.
Petersham, Cong. ch. and so. 4 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Dana, Cong. ch. and so. 8 50
Worcester, Union Cong. ch. and so. 49.38; Central Cong. ch. and so. m. c. 34.86; do. A friend, 10; do. A friend, 2; 96 24——104 74
Worcester co. South Conf. of Ch's. William R. Hill, Tr.
Sutton, Cong. ch. and so. 48 69
1,827 99
Legacies.—Mrs. Daniel Safford, add'l, avails of a mirror, 30 00
1,857 99

RHODE ISLAND

Providence, Beneficent Cong. ch. and so. 500; Elmwood Cong. ch. and so. 10.45; 510 45

CONNECTICUT.

Fairfield county.
Bridgeport, Park St. Cong. ch. and so. 25 47
Huntington, Cong. ch. and so. 43 00
New Canaan, Cong. ch. and so. 108 66
Stratford, A friend, 1 00——178 13
Hartford county. E. W. Parsons, Tr.
Berlin, 2d Cong. ch. and so. 51 51
Collinsville, Cong. ch. and so. m. c. 9 67
East Granby, Cong. ch. and so. 9 79
East Hartland, Cong. ch. and so. 3 65
East Windsor, 1st Cong. ch. and so. 50 00
Farmington, 1st Cong. ch., Rev. Thos. K. Fessenden, 10; W. G. 5; R. H. G. 5; 20 00
Hartford, Mrs. C. T. Hillyer, 10 00
New Britain, Rev. Charles Nichols and wife, 15 00
Rocky Hill, Rev. S. Y. Lum, 10 00
South Windsor, Cong. ch. and so. 61 53
Unionville, 1st Cong. ch. and so. 30 00
Warehouse Point, Roxana K. Porter, 5 00——276 15
Litchfield co. G. C. Woodruff, Tr.
Falls Village, M. A. Dean, 1 00
Norfolk, Emily T. Harding, 2 00
North Canaan, Cong. ch. and so. 37 00
North Cornwall, Benev. Assoc. 65 50
Plymouth, Miss Phebe Beach, 10 00
Winchester, Cong. ch. and so. 20 62
Woodbury, North Cong ch. and so. 35 00——171 12
Middlesex co. E. C. Hungerford, Tr.
Haddam, Cong. ch. and so. 30 00
New Haven co. F. T. Jarman, Agent.
New Haven, East Cong. ch. and so. 30; Rev. Stephen Hubbell, 10; Rev. Joel Mann, 5; 45 00
North Guilford, Cong. ch. and so. 6 75——51 75

New London county. L. A. Hyde and L. C. Learned, Tr's.
Stonington, 1st Cong. ch. and so. 11.25; 2d Cong. ch. and so. 118.75; 130 00
Windham county.
Canterbury, 1st Eccl. ch. and so. 19 30
South Killingly, Cong. ch. and so. 11 00
Windham, Three mem. of Cong. ch. 5 00——35 30
872 45

Legacies. — Litchfield, Orlando F. Crane, add'l, 25 00
Norwich, Samuel C. Morgan, by Lewis A. Hyde, Ex'r, add'l, 1,250 00—1,275 00
2,147 45

NEW YORK.

Brockport, Summers Hubbell, 10 00
Clear Creek, Cong. ch. and so. 5 00
Ellington, Cong. ch. and so. 10 82
Helena, L. Kibbe, 20 00
Mott's Corners, Cong. ch. and so. m. c. 1 22
New York, William C. Hunter, 10 00
Penn Yan, Charles C. Sheppard, 400 00
Rodman, Cong. ch. and so. with other dona. to const. Rev. E. F. Atwood, H. M. 30 00
Schenectady, A friend, 5; A friend, 5; 10 00—497 04

PENNSYLVANIA.

Allegheny City. Penn. Synod of Cumb. Pres. ch. 138 04
Farmington, Alfred Cowles, 5; Mr. and Mrs. R. Preston, 5; 10 00
Philadelphia, John Sparhawk, 25; Chas. W. Sparhawk, 10; 35 00
Pittsburgh, Mrs. Ellen P. Jones, 2 50—185 54

NORTH CAROLINA.

Raleigh, Miss E. P. Hayes, 1 00

TENNESSEE.

Knoxville, A. Buffah, 12 00

OHIO.

Belleveu, Mrs. Elvira Boise, 25; S. W. Boise, 25; 50 00
Bricksville, A. Adams, 10 00
Brownhelm, Cong. ch. and so. 10 00
Evansport, Mrs. H. C. Southworth, 10 00
Huntsburg, Cong. ch. and so. 20 50
Lyme, Cong. ch. and so. add'l, 3 00
No. Fairfield, Cong. ch. and so. 10 00
Oberlin, 2d Cong. ch. and so. 21 06
Palmyra, Welsh Cong. ch. and so. 10 00
Ruggles, 1st Cong. ch. and so. 27.10; Tithes, 5; 32 10
So. Newbury, Cong. ch. and so. 6 07
Troy, Cong. ch. and so. 7 17
Wellington, Edwin Wadsworth, 5 00
Windham, 1st Cong. ch. and so. 25 00—219 90

Legacies. — Ravenna, Benjamin Carter, by C. A. Reed, adm'r, add'l, 1,600 00
1,819 90

ILLINOIS.

Carthage, H. L. Rand, 5 00
Chicago, New England Cong. ch. and so. 19.80; S. B. French, 50; 69 80
Dundee, Cong. ch. and so. 5 50
Hinsdale, Rev. F. Bascom, D. D. 10 00
La Baine Cen. J. Crawford, 10 00
LaMoille, Cong. ch. and so. 6 30
Lyonsville, Cong. ch. and so. 10 57
Payson, Cong. ch. and so. 40 00
Princeton, Rev. H. V. Warner, 10 00
Roseville, Cong. ch. and so. 42 70
Shirland, Cong. ch. and so. 10 00
Summer Hill, Cong. ch. and so. 11 50—231 37

MICHIGAN.

Detroit, 1st Cong. ch. and so. add'l, 5; member of do. 5; 10 00
Homestead, Cong. ch. and so. 2 00
Lamont, Coug. ch. and so. 4 00
Owasso, Mrs. J. A. Leggat, 2 65
Romeo, Estate of Mrs. Mary Ann Dickinson, dec'd, by H. O. Smith, financial agent, 1,000 00
Three Oaks, Cong. ch. and so. 10 00—1,028 65

MISSOURI.

Glasgow, Mrs. S. H. Trowbridge, 10 00
Independence, Harriet N. Pixley, 1 00
Jefferson City, Mrs. L. E. P. 5 00——16 00

MINNESOTA.

Albert Lea, Cong. ch. and so. 2 00
Austin, Cong. Union ch. 30 52
Cottage Grove, Cong. ch. and so. 5 12
Minneapolis, Rev. E. M. Williams, 200 00—237 64

IOWA.

Davenport, German Cong. ch. and so. 119 85
Dubuque, Cong. ch. and so. 21 58
Durant, Cong. ch. and so. 13 10
Lyons, 1st Cong. ch. and so. 32 00
Wilton, Cong. ch. and so. 7 40—193 93

Legacies. — Tipton, Sam'l Daniels, by J. S. Tuthill, Ex'r, 400 00
593 93

WISCONSIN.

Bloomington, Cong. ch. and so. 6 65
DePere, Cong. ch. and so. 40 00
LaCrosse, "Preaching," 10 00
New Richmond, Addison Moffat, 5 00—61 65

KANSAS.

Wabaunsee, 1st Ch. of Christ, 6 50

NEBRASKA.

Clarksville, Cong. ch. and so. 3 00
Columbus, Cong. ch. and so. 15 78——18 78

CALIFORNIA.

Oakland, 1st Cong. ch. and so. 42.10; Ply. Ave. Cong. ch. and so. 14.05; Miss M. L. Newcomb, 300.00; 356 15
Sacramento, Cong. ch. and so. 40 00—396 15

DAKOTA TERRITORY.

Shiloh church, 5 12

CANADA.

Province of Quebec.
Montreal, Amer. Presb. ch. 500 00
Sherbrooke, Rev. A. Duff 5 00—505 00
Province of Ontario,
St. Catharines, Wm. J. McCalla, 25 00

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